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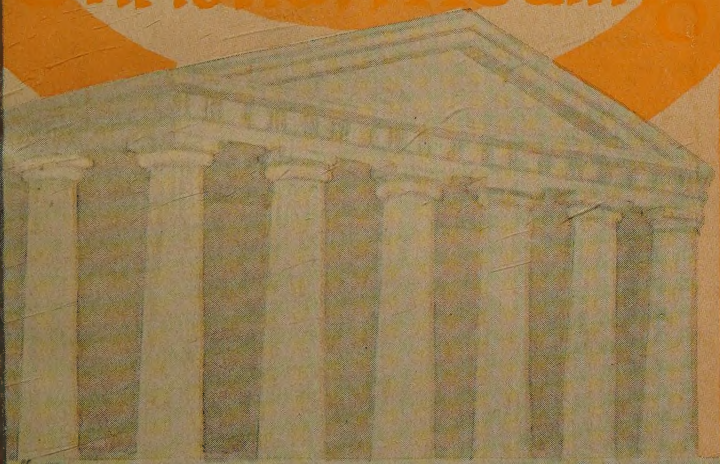
UNITY

Devoted to Christian Healing



"Preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye have received, freely give." —Jesus.

JULY, 1925

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UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

A monthly magazine issued the first of the month by
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
CHARLES FILLMORE AND MYRTLE FILLMORE, *Editors*

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Unity magazine is a handbook of Christian healing and Christian living.

The purpose of Unity is not to found a new sect, but to give the people a practical application of what they already have through their church affiliations. Unity stands independent as an exponent of Practical Christianity, teaching the application of the doctrine of Jesus Christ in all affairs of life. The teachings of Unity explain the action of mind, the connecting link between God and man. They explain how mind affects the body, producing discord or harmony, sickness or health; how it brings man into the understanding of divine law, harmony, health, and peace, here and now.

Unity magazine is also the organ of the Society of Silent Unity, an organization through which an immense amount of help is being extended to suffering humanity everywhere. No matter how desperate a case may be, the Society of Silent Unity will take it.

Believing in the innate honesty and justice of all men and women, Silent Unity has made no demand for money, no charge against any one, in the more than thirty years of its existence. It receives voluntary offerings for all its ministrations.

If you or your friends are sick or unhappy, in poverty or financial difficulties, or in trouble of any kind, write or telegraph to this Society, and you will be given its ministry at once. All correspondence is confidential.

Send all requests for help to *Society of Silent Unity*, 917 Tracy, Kansas City, Mo.

BECOME A MAGNET

Put a piece of iron in the presence of an electrified body, and that piece of iron for a time becomes electrified. It is changed into a temporary magnet in the mere presence of a permanent magnet; and as long as you leave the two side by side, they are both magnets alike. Remain side by side with Him who loved us, and gave himself for us, and you too will become a permanent magnet, a permanently attractive force, and, like him, you will draw all men unto you; like him you will be drawn unto all men. That is the inevitable effect of love. Any man who fulfills that cause must have that effect produced in him.—*Henry Drummond.*

rrett Biblical Institute
Evanston, Illinois

TITHING

KERN NAVARRH

FOR confirmation of the truth of the statement that they who serve in the Gospel should live of the Gospel, we refer you to the words that Jesus spoke to the twelve, and to the seventy whom he sent out to preach and make practical his teachings. (See Matthew 10:5-11 and Luke 10:1-9.) These disciples of Jesus were not to take scrip or purse, but they were to meet the spiritual needs of those to whom they went; they were to heal the sick, to preach the glad tidings of the kingdom of heaven at hand. They were to accept graciously, in a true Christian spirit, such things as were provided by those to whom they ministered. Those who receive blessings are more richly blessed if they in turn give to their benefactors.

Paul, in I Corinthians 9:11, 13, 14, says:

> If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things? . . . Know ye not that they that minister about sacred things eat *of* the things of the temple, *and* they that wait upon the altar have their portion with the altar? Even so did the Lord ordain that they that proclaim the gospel should live of the gospel.

In Galatians 6:6, we read:

> Let him that is taught in the word communicate unto him that teacheth in all good things.

Although Paul taught the same truth, on this subject, that Jesus had taught, the truth that was commanded in the law of Moses, yet he himself did not follow it, at least not with all the churches or people to whom he preached and ministered. (See Acts 18:3; 20:24; I Corinthians 4:12; I Thessalonians 2:9, and II Thessalonians 3:8.) Later on in his ministry he realized that he had not in this matter done right by the Corinthians, to whom he had ministered spiritually, and

he sought their forgiveness of his mistake. See II Corinthians 12:13, where he says, in deploring the state of the Corinthian church:

> For what is there wherein ye were made inferior to the rest of the churches, except *it be* that I myself was not a burden to you? forgive me this wrong.

Yet he continued to do the same things, though, as he intimated (verse 15), the more he did for people, taking nothing from them in return, the less was he appreciated and loved by them. Paul's determination to accept nothing from the Corinthians for his services to them, increased his own sufferings and hardships and really cheated them out of the abundant good that would have come to them through their obeying the divine law of giving and receiving. By referring to Paul's teaching as recorded in Hebrews 7:5, "And they indeed of the sons of Levi that receive the priest's office have commandment to take tithes of the people according to the law," it may be seen that the priests were commanded to take tithes of the people. Paul broke this commandment and disregarded the teachings of Jesus Christ when he refused to be supported by the Corinthians, and both he and they suffered as a consequence.

We believe that before the prosperity of any nation will be on a sure foundation, the practice of tithing to support spiritual ministers and their work must be generally observed and indorsed by the people of the nation. The same rule is true of individuals.

How can we determine which of the various denominations, cults, societies, individual ministries, and so on, really are carrying on the work of the Lord, which ministers and workers are his priests? There is one guide to follow: We shall find the true ministers of Christ preaching and practicing the teachings of Jesus Christ. We shall find them talking and living the law of love, the law of purity, and the law of Truth. They are obeying Jesus' commands to preach the Gos-

pel (glad tidings), heal the sick, and so on. They are teaching that the kingdom of heaven with all its blessings is ever within each individual, awaiting for him to conform to divine law so that the kingdom of heaven may come into manifestation in his life. The "signs" will attest the works of the true Christ institutions and ministers. Jesus said:

> These signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.

We also read in the Bible: "By their fruits ye shall know them." What are the fruits of the Spirit? There is some difference between the "fruits" and the "signs." (See Galatians 5:22-25; Ephesians 5:9; and James 3:17, 18.)

> But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof. If we live by the Spirit, by the Spirit let us also walk.
>
> For the fruit of the light is in all goodness and righteousness and truth.
>
> But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy. And the fruit of righteousness is sown in peace for them that make peace.

To which of God's true ministers should the individual give his tithes? He should give to those who are being used by the Father to meet his especial needs; the ones whose ministry—given either in person, by letter, by what is generally known as "absent" healing, by prospering, quickening prayers, or through the medium of literature—brings spiritual enlightenment and blessing. The wisdom of the Holy Spirit within each one will guide him to decide on this point.

ETERNAL LIFE

HARRISON R. HEYWARD

"FOR GOD so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."

God is life; life is Spirit in action, expressing through a divine idea. The only begotten Son is a divine idea. Every man in his highest estate is the only begotten Son, born of God and commissioned by him to assist in the scheme of creation. Jesus of Nazareth is called the only begotten Son because he was the first man who fulfilled the divine idea. Through the Christ in Jesus, God manifested his perfect-idea man, "that whosoever believeth on him should not perish, but have eternal life."

The hope of attaining eternal life is an idea in the race mind; the idea was planted in the race consciousness by Jesus Christ, who proved by his own demonstration that it is possible to attain eternal life on earth, in the body. To attain eternal life man must lay hold of the idea of eternal life. The idea must be planted deep in consciousness before it can take root and spring up to bring forth the fruit of eternal life.

Every idea entering the mind is like a seed planted in the earth; it brings forth after its kind. The cells of the body are formed by ideas; that is, ideas are the vital element in the cells. Youthful ideas form youthful cells and lift the body out of the negation of old age. The body responds to the thought that is held concerning it. "As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me." To bring forth the fruit of eternal youth one must abide in the consciousness of eternal youth. Only by holding to divine ideas shall we take possession of our inheritance of eternal youth. Man will overcome the last enemy, death, when he lets go the death idea and other limited thoughts.

Old age is the result of stagnated energy, of limited thoughts. The thoughts of Mind are unlimited, but man has placed limitation on them by his thinking. He thinks: "The days of our years are threescore years and ten, or even by reason of strength fourscore years;" he limits his life to seventy or eighty years. Interpreted as a symbol, the period of seventy or eighty years stands for unending life. In symbology, seven represents completeness and the cipher stands for unending life; eight represents the foursquare foundation of perfect life. At the age of seventy or eighty, man should have attained the complete consciousness of unending life; but if he thinks that life ends at that stage he will pass away, because he will have built up a state of consciousness that will not endure.

A system of measuring time was given to man for his convenience, but by his limited thoughts man has placed himself in bondage to time. In the absolute there is but one day or time—now. Now is the time when you should affirm your oneness with the absolute. Jesus declared his oneness with the absolute when he affirmed, "Before Abraham was born, I am," meaning that his I AM or God self had existed before time began. You can so identify your I AM with the absolute that ideas of old age and time will drop entirely out of your mind and you will be established in the consciousness of divine order.

Divine ideas are eternal, but man has not always thought of eternal life as an idea planted in the innermost part of his being. He has thought of life as a mysterious something given to him of God, something that God may take from him at will. This false belief accounts for the separation of soul and body by death.

In the greatest prayer that was ever made for man, Jesus said: "And this is life eternal, that they should know thee the only true God." The more man learns about the nature of God, the more he perceives the

possibility of man's attaining eternal life. Physical scientists are claiming that within a few centuries the span of man's life will be greatly increased through scientific methods. However, the one and only method by which we may attain eternal life is the spiritual method; we must live in the consciousness that we are spiritual and not material.

Man's highest attainment is spiritual perfection, consciousness of his oneness with the perfect Life. To attain God consciousness one must realize that God is Spirit and that man, whom he created, is Spirit. When man identifies his I AM self with Spirit he becomes spiritual man, no more the fleshly man.

After man had reached a certain stage in his growth he lost sight of his real or spiritual self. This retrogression is illustrated in the story of the journey of the children of Israel. They tarried in the wilderness of sense consciousness, to observe form and appearance. At a certain stage of the journey of life the outer self appears more real than the ideal that animates the outer self; instead of continuing their journey to the promised land (spiritual perfection), people stop to worship the form, overlooking the ideal which produced the form.

To reach the promised land of spiritual perfection we must be true worshipers. "God is Spirit: and they that worship him must worship in spirit and truth." To worship God in Spirit and truth we must realize our oneness with Spirit; we must understand that we are spiritual beings made in the image and likeness of God, our Spirit Father.

Men are all that God is, but men in sense consciousness cannot see God in themselves, hence they will not believe that the higher self of man is God. Jesus perceived that the higher self of man is God, and he prayed: "Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Jesus knew that he was one with the Father, but he

prayed for fullest realization of his oneness with the God self. Paul was in this realization when he said, "In him [God] we live, and move, and have our being," which means that man lives in God and God lives in man, or that the two are coexistent as the lower self and the higher self. The lower self is the manifestation of the higher self; the two are one and the same in principle.

God exists in man as the principle of life. We cannot see life, but when we begin to use life we can feel it in our thoughts and our actions. We should be so busy thinking life and using life that there will be no place in our consciousness for the death idea. When the mind is entirely cleansed of the death idea there will be no cessation of life in the organism; the body will be established in the eternal consciousness by the renewing of the mind through the power of Spirit. In this consciousness the body becomes one with Spirit, imperishable.

"Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God?" The Holy Spirit is the cosmic life force. When this all-powerful force is used persistently outside of the body instead of within, it reacts in many destructive ways, eventually causing destruction of the body. Paul referred to this fact when he said: "If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye."

Many people who are living now will inherit eternal life, because they are eliminating the death idea from their consciousness and by the cleansing and purifying power of Spirit they are filling their minds with ideas of eternal life.

The kingdom of God is within. It is a condition of peace, a state of harmony in mind action. All power is given to us in mind and in body when we realize our oneness with God and our relation to the universe.

God gave man dominion over all conditions in heaven and in earth (mind and body), but to make use of his God-given power man must be established in his I AM consciousness. Practice holding the following thoughts until they become a part of your being:

I am eternal, all-renewing youth.
I am eternal, radiating joy.
I am everlasting life.
I am intelligent, all-knowing mind.
I am power, omnipotent being.
I am strength, all-sustaining energy.
I am love, all-inclusive life.

In all ages men have been inquisitive about the true nature of God; but they have not stopped to realize that God is life instead of a person having life. Even Moses asked, "Show me, I pray thee, thy glory;" but God's answer was: "Thou canst not see my face; for man shall not see me and live." Then God told Moses: "stand upon the rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand until I have passed by: and I will take away my hand, and thou shalt see my back; but my face shall not be seen."

God is life. Only the manifestation of life can be seen. Moses wanted to see that which is the real of life, but the revelation did not come to him until he stood on the foundation principle of Being. When we stand upon the rock (faith) of pure understanding we can see God as the life which animates every atom in the universe. In this understanding we realize that God's face cannot be seen by physical eyes any more than a man can see his own face by looking directly at himself. When man looks within himself he sees the glory of God, and cries out: "Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

POINTS IN THE OVERCOMING LIFE

WRITTEN BY A SILENT UNITY WORKER

UNITY believes in and teaches regeneration. Unity must teach the truth as it sees the truth. The majority of people, if left to themselves, would be a long time in finding out that there is a better or a more satisfactory way of living than the way of generation, under which the race has been laboring for ages.

Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher?

Unless the preacher carries the message given him, he cannot be one of God's real ministers. The masses need to know the truth about regeneration.

In the regeneration, the sex problem must be taken up and adjusted. Unity believes in the redemption of the whole man—spirit, soul, and body—even as Jesus Christ resurrected his body without allowing it to see corruption and took it with him into spiritual consciousness. The body of man cannot be redeemed and spiritualized, nor can his thoughts be elevated to the perfect realm of divine ideas, apart from regeneration. Regeneration is the new birth of which Jesus talked to Nicodemus. It pertains to the consciousness and to the body of man. That which is carnally minded—which is of the flesh and has been born of the flesh—must be born again of Spirit. This regeneration is bodily salvation.

While there is greater temptation to live in sense in the married state than there is out of it, regeneration does not mean refraining from getting married. Nor does getting married necessarily mean generation. Both the married and the unmarried can enter into the regenerate life, the lifting up of the whole man—spirit, soul, and body—into the Christ consciousness.

If a woman weds a man, understanding the regeneration truth and knowing that the man believes in carnality instead of the purity of Truth, she should be willing to accept the results, although unless the man changes his viewpoint she will be unable to attain eternal life in her body in this incarnation.

It appears unnecessary that there be a man and a woman to work together in order that the life forces of the organism may be fully lifted from the sense plane and transmuted into spiritual energy for the building up of the new man. In fact, experience has taught that a partner of the opposite sex complicates rather than simplifies one's working out of the regenerative law as it relates to the overcoming of all tendency toward generation. This is so, to a certain extent at least, even when both are striving earnestly to overcome all sex desires and to live in such a manner as fully to spiritualize themselves, spirit, soul, and body.

The man whom God originally created in his own image and likeness was male and female in one. Within every individual there are still the masculine and feminine principles—wisdom and love. This truth has been lost sight of because of the outward manifestation of men and women as separate beings. Possibly the losing sight of this truth was what brought about the outward separate manifestations. At any rate, in order that the Christ may be brought into complete expression, each man must cultivate his own inner, divine feminine, the intuitive nature, pure spiritual love, and unify it with wisdom. Wisdom must also be elevated in him, from the plane of human reasoning and worldly understanding to the standard of the one Mind that is the source of all true knowledge.

Each woman must recognize and bring into expression her inner masculine nature—wisdom—and become one with it. True spiritual marriage is a union of love and wisdom in the consciousness of the indi-

vidual; it is not the perfect mating of a man and a woman in the outer. Every overcomer should seek earnestly to bring wisdom and love, reason and feeling, head and heart—his masculine and feminine qualities—into more perfect expression in himself and to unify them in Spirit. When one has accomplished this, he has entered into the "marriage of the Lamb."

Whether or not one is married, whether or not he has some one of the opposite sex to cöoperate with him in his work of redeeming his life forces, in the end he will find that his redemption is a matter that he must work out for himself, in unison with his own indwelling Christ. It is an individual work. In Spirit there is no such thing as sex. So long as the thought of or belief in sex has place in one's mind, he may know that he has not yet escaped entirely from mortal consciousness. The original male and female principles which were created in the man whom God made in the image and likeness of the Father-Mother principle have nothing in common with sex as it is understood by the race today.

One can become fully rounded out in character and can be made perfectly happy and contented apart from personal love and the companionship of married life. In combining the Father-Mother qualities in himself as they are combined in God, man enters into the spiritual marriage which makes him perfect in Christ.

This article is not an attempt to keep any one from the companionship of those of the opposite sex. Each individual must be fully persuaded in his own mind as to what is best for him in his present state of development. Then, when he chooses his way, he must make the best of what he brings to himself. But the true uplifting of one's life forces in the regeneration is a matter that lies solely in his own power, working in unison with his indwelling Christ. Whether or not one is married, his individual overcoming is his own problem;

no one else can overcome for him, nor can another aid him to any great extent in his growth out of the mortal into the divine.

People dislike regeneration because they see in it only the giving up of the pleasures of sensation derived through sex relation. They do not understand that greater joy and satisfaction would enter their lives because of the change of mind that must precede the change in their manner of living. Regeneration begins in the uplifting of one's thoughts; then gradually the impulses, desires, and habits of life alter to correspond with the higher trend of thinking. Habits that once seemed very necessary to one's happiness and well-being are no longer attractive to him, and it really is no sacrifice for him to discontinue them. He is glad to give up the temporal, that he may lay hold more firmly of the spiritual blessings which can satisfy the body as well as the soul. Thus the very cells of his organism are renewed, and he becomes a new creature, and finally a spiritual being, immortal.

The regenerate standard of living is as necessary for the married as for the unmarried, and today men and women everywhere are awakening to this truth. They are accepting their freedom from sense through the power of their own indwelling Christ. They are rejoicing in the glad new life, strength, efficiency, and power that they are realizing in greater and greater abundance as they learn how to give their life forces to mental and spiritual attainments and to the renewing and spiritualizing of their bodies instead of wasting these forces in the old way of generation.

A woman once wrote to Unity: "If it is right for all the other organs of the physical body to function in their natural way, why should it not be just as right for the generative organs to be allowed to function in the way that is natural to them?" If the generative organs of mankind were used only to bring forth children,

their use might not be quite so harmful as it is at present, but as understood by the majority of people, generation means simply the gratification of the sense man through the sex relation. It is right for the generative organs to function in their natural way—to generate the life fluid in the system. This life fluid would, if it had not been misdirected for so many ages by ignorant and lustful man, go to build up and constantly vitalize, heal, and renew the body and the mind.

Another woman wrote to Unity asking what she should teach her children. She had been teaching them the story of life in such a way as to make generation—fatherhood and motherhood after the flesh—seem the highest thought of God for man. She was told to teach them the truth; that when a new baby came into the neighborhood, and the children asked questions as to where the baby came from, and how, and why, she ought to tell them the facts in a pure, simple way, but not to make the children think that generation is God's will for man. She was instructed to tell them that the organs and the functions that are commonly used in bringing forth children are really for the purpose of generating a vital life fluid; to explain to them that under the higher or spiritual law the life fluid that is generated goes to every organ and cell and nerve in the body to vitalize the whole being and to infuse it with new life constantly, so that one will always remain young, strong, and healthy. Such teachings give the child's thoughts an upward trend that later will make overcoming much easier for him.

It is sometimes necessary that children, while still quite young, should know something of the truth along these lines. While they are yet mere babes, many are conscious of the life forces working in them. When they ask questions about these feelings and forces that they do not understand or know what to do with, instead of being put off, scolded, or whipped, they

should be told that which will satisfy them and help them to order their thoughts and acts in constructive ways. It should be explained to them that the forces that they feel are indications of the pure life of God seeking expression in their body consciousness. They should be taught to speak silently to the life in them and to tell it that it is pure, spiritual life. Then they must be shown how to direct it, by their thoughts, up into the brain and down into the legs and the feet, into the arms and the hands, and to know that all the organs, nerves, and cells in the body are receiving the proper upbuilding and energizing to cause them to grow and unfold naturally and harmoniously.

When all people learn to direct their forces aright, men and women will have no unfulfilled desires; no longer will they seek to satisfy, with worldly pleasures, their souls that are crying out for God. They will be nourished and satisfied in mind, soul, and body, for the more abundant life of which Jesus Christ preached will be in each one the river of life, the streams thereof making glad the city of God—the entire consciousness. There will then be no thought or feeling of weakness, no more disease; each one will find himself alive through and through.

One of our poets has said: "Make your passion write poetry." We all can do this. We can make the life force develop wonderful talent along any line that we desire by seeing the life force as the pure, spiritual life seeking admittance into our body consciousness, by loving it, by blessing it, and by connecting it with I AM through the power of our word. The life forces in us are creative ability, and nothing is impossible to him who knows Truth and puts it into practice.

Jesus said that he did not come to bring peace on earth, but a sword. This means that the truth often acts as a sword to the earth life, or carnal mind, and its activities in man. The carnal life must be discerned

and put away before man can come into the full blessings of eternal life.

All must learn to be pure and perfect even as the Father in heaven is pure and perfect.

As the overcomer really enters into the wisdom and love of the Christ mind, he begins the cleansing of his own inner thoughts and desires. As the divine adjustment and overcoming are accomplished there, a way is made whereby he can live in the outer according to the truth that he has idealized within. He does not have to wrong any one else in order to live up to the truth that he knows. As he is true to Spirit those about him are blessed and lifted up also into the love of the perfect good. Many married people have proved this and are living in much more harmonious, loving, and healthful relations than are those who still think that they must give way to the old error beliefs and habits of sex. Man's good comes to him through conservation of the substance and the life in his body, and not by dissipating them in sexual ways and in other sense expressions.

The Spirit of God, which is ever working in and through all men, all women, all creation, ultimately will adjust everything in righteousness, harmony, and truth, if those who have understanding will but trust firmly in God and seek earnestly to do his will.

There is no teaching until the pupil is brought into the same state or principle in which you are; a transfusion takes place; he is you, and you are he; there is a teaching; and by no unfriendly chance or bad company can he ever quite lose the benefit.—*Emerson.*

Weekly Unity is a concise, interesting periodical which gives its readers the foundation of metaphysical study in a simple, easily understood form. Weekly Unity appeals especially to the busy man or woman.

THE SECOND COMMANDMENT

MARY POMPELLI MITHOFF

Thou shalt not make unto thee [according to thy fancy or belief] a graven image, nor any likeness *of anything* that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, and showing lovingkindness unto thousands of them that love me and keep my commandments.

IN ORDER to arrive at a better understanding of the law as given to Moses in this commandment, we shall need to be cognizant of the conditions that existed among men when the commandment was given. Religion had little or none of the abstract, but was almost entirely concrete in form. It comprised fire worship, worship of ancestors, and worship of various other objects and forms. Offerings of many kinds, even of human life, were made as sacrifices—or probably, more accurately, as means calculated to induce the gods to grant special favors to those making the offering. Into the midst of these conditions came the voice of the Lord speaking to the children of Israel these words: "Hear, O Israel: Jehovah our God is Jehovah."

Changes of thought are not made quickly in the masses. For the Israelites to forsake the concrete and to cling to the abstract, with only the little faith that had been awakened within them, was no small undertaking. The visible signs of their idolatry, as expressed by their many altars to "foreign gods," were but manifestations of fear, ignorance, and superstition; and the cure had to be made in the subjective before its work could be accomplished in the objective. A careful study of the words, "graven image," will afford a deeper insight into the real meaning of the second commandment.

In Genesis 1:26 the word "image" is used thus: "And God said, Let us make man in our image, after our likeness." The Standard dictionary gives the following psychological definition of "*image*":

> A picture produced in the mind by the representative or imaging power; also, a product of the reproductive imagination; as, to form an image in one's thought.

From the word "image" we have the words "imagination" and "imaginary." Imagination may be divided into three words: image-in-ation. The Standard dictionary defines the suffix "ation" as being used in nouns of action. The word "imagination" could be translated into "image-in-a(c)tion" and would exactly define man: God in action, the relative or active side of the principle of life, the image (in action) of God. While the word "fancy" is used as a synonym for "imagination," there is some difference between the two, as the definitions given a little farther on will disclose. The word "imagination" is frequently abused, being used where the word "fancy" really belongs.

The Standard dictionary gives this definition of *graven:*

> To carve or cut, as letters or designs; . . . Figuratively, to impress deeply, as on memory.
>
> The mind of man has the power of *imaging* or re-presenting, in old forms by the memory, and in new forms by the imagination, whatever it has at any time known or experienced.

Man is the recipient of ideas, which he groups together into thought. When an idea comes to a man, he says, "I have an idea;" in reality he has caught an idea out of the one Mind, and grouped it, with other ideas from the same source, into thought. This process of grouping ideas is generally termed thinking, but the word "picturing" is really more correct, for each thought takes form in etheric substance. Ideas sweep through the mind of man, but because of his limited understanding

they are grouped chaotically. The ideas are true, but they can be brought out of chaos only by man's spiritual discernment and perfect reasoning.

All facts or events that are apparent to the five physical senses are termed phenomena; they are relative to noumena, objects apprehended solely by the understanding or by intuition. That the phenomenon (or, as it is commonly expressed, material existence) is more or less discordant, is the fault of man's picturing. Man's picturing was termed by Moses the making of "graven images," the employing of a relative law of cause and effect. The results of employing this law, as the commandment points out, are visited upon the children for three or four generations; in other words, the pictures last three or four generations and produce phenomena of their own sort, unless destroyed by the higher law of absolute good.

The second commandment contains the very kernel of metaphysical treatment; the teaching of the entire Bible, when read in the light of this commandment, will be seen to be instruction in the wiping out of the "graven images" which man has made through his lack of understanding of the higher law. It is the very nature of man to prophesy, but prophecy should be based upon imagination, which is spiritual, rather than upon fancy, which is superficial.

The man who builds his pictures by fancy, depending solely upon what his five physical senses report, retouching as fancy dictates, is as one who hates God (has not sufficient understanding). The man who builds his pictures according to imagination, reconstructing by the application of truth, is he who loves God and keeps his commandments. To such a man, mercy is shown: His pictures, built by imagination and thus fulfilling the higher law of God, will come to pass.

Because mankind was not sufficiently advanced in understanding to apply this law, the teaching of the

prophets was necessary. The business of the prophets was to explain the working of the Mosaic law, that all men might adjust their lives according to Principle. Divine inspiration was imparted to the prophets in visions and dreams, enabling them to read the "graven images" and foretell what would happen. Knowing what was impending, the prophets could employ prayer to wipe out the evil or at least modify it to a large degree, thus bringing the relative more into conformity with the absolute.

In I Corinthians Paul explained that the word of God came to various Biblical characters not designated as prophets. He says:

> Now there are diversities of gifts, but the same Spirit. . . . For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit: . . . to another workings of miracles; . . . and to another the interpretation of tongues; but all these worketh the one and the same Spirit, dividing to each one severally even as he will. . . .
>
> Follow after love; yet desire earnestly spiritual *gifts*, but rather that ye may prophesy. . . . greater is he that prophesieth, than he that speaketh with tongues, except he interpret, that the church may receive edifying.

The prophets understood the law of absolute perfection as existing in Principle, and by denying mistakes in the relative and by affirming the truth in the absolute they wiped out many pictures of desolation and destruction; for example, in Isaiah 24 we read:

> The earth also is polluted under the inhabitants thereof; because they have transgressed the laws, violated the statutes, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are found guilty: therefore the inhabitants of the earth are burned, and few men left.

The next chapter, Isaiah 25, is a complete denial of the doleful state of affairs set forth in the preceding chapter:

O Jehovah, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; *even* counsels of old, in faithfulness *and* truth. . . . And he will destroy in this mountain [exalted thought] the face [expression] of the covering that covereth all peoples, and the veil [mist] that is spread over all nations. He hath swallowed up death for ever; and the Lord Jehovah will wipe away tears from off all faces; and the reproach of his people will he take away from off all the earth; for Jehovah hath spoken it.

The allegorical story of Jonah discloses a case in which a prophet had not sufficient understanding to handle the problem, to wipe out the "graven image." The law was subsequently fulfilled by Jesus of Nazareth. When asked for a sign showing authority for his teaching, Jesus answered:

An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet: for as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here.

When Jonah heard the voice of the Lord directing him, "go to Nineveh, that great city, and cry against it; for their wickedness is come up before me," he arose and fled into Tarshish, from the presence of the Lord. Hearing this command Jonah fancied that he foresaw the unrepentance of Nineveh and his own destruction. Then "the word of Jehovah came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." This time Jonah obeyed and entered Nineveh crying: "Yet forty days, and Nineveh shall be overthrown." The people hearkened to his warning, and repented, and "God saw their works, that they turned from their evil way; and God repented of the evil which he said he would do unto them; and he did it not." Jonah, for-

getting his own deliverance, was torn between the thought of being denounced as a false prophet and the belief that the inhabitants of the wicked city really deserved punishment for their evil ways and were unworthy of God's deliverance. In this frame of mind he departed from Nineveh, waiting outside to see "what would become of the city," still doubtful in his own mind concerning the mercy of God.

Again the Lord was kind to Jonah and "prepared a gourd, and made it to come up over Jonah, that it might be a shade over his head, to deliver him from his evil case." The gourd vine (symbolizing a protecting thought) which grew in a night and sheltered Jonah, only to wither with the rising of the sun (symbolizing the heat of his own mental images), typifies the mental struggle through which Jonah was passing, a struggle essentially the same as that in which humanity is engaging today.

By knowing for oneself the truth of the affirmation, "Jehovah is my shepherd; I shall not want," one is applying the law of God to daily problems. This application of the law is sufficient to wipe out the "graven images" which humanity is constantly picturing for itself and seeing come to pass as the fulfilling of the relative law. The first step necessary to using the law of God is repentance, which was the message of John the Baptist. The next step as given by Jesus was:

> If any man would come after me, let him deny himself [the graven images he has made about himself], . . . and follow me [follow the teaching that I have laid down for him].

This teaching might be summed up in these words: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets;" and "Verily I say unto you, Whosoever shall say unto this mountain [graven image of sin, sickness, or want], be thou taken

up and cast into the sea; and shall not doubt in his heart, but shall believe [know] that what he saith cometh to pass; he shall have it. Therefore, I say unto you, all things whatsoever ye pray and ask for, believe [know] that ye receive them, and ye shall have them."

EMMA CURTIS HOPKINS

A letter from Eleanor Mel, leader of the Home of Truth, Boston, informs us that Emma Curtis Hopkins died April 8.

Mrs. Hopkins was one of the pioneer teachers of Practical Christianity. She was a trained educator of exceptional ability before she took up the study of Christian Science. She was also a pioneer in the early development of Christian Science, being for several years connected editorially with the Christian Science Journal. But that school did not altogether meet her ideals and she left it and began an independent work on the Pacific Coast some forty years ago.

Among modern metaphysicians Mrs. Hopkins was considered a star of the first magnitude. Her brilliancy of mind and spirit was so marked that she lived largely in a world of her own. Very few could follow her in her metaphysical flights, yet she had marked power in quickening spirituality in her students.

Her students are numbered by thousands scattered the world over and they will all join with us in giving her Godspeed in her new environment.

They reckon ill who leave out God. Truly it is only those who are leaning on the arms of the sustaining Infinite to whom the day is big with blessing and to whom there is no impossible.—*Henry Victor Morgan.*

The Christian Business Man teaches the highest law of service, and even self-interest should prompt each of us to study this short cut to progress.

DIVINE MIND

THEODOSIA DEWITT SCHOBERT

Extracts from an address given at 1924 Unity Conference

IN READING the Bible, most of us have been greatly shocked to see how persistently the Israelites of old turned to the gods of the heathen nations about them. After God had done such marvelous things for them, they turned away from him again and again and took up Baal worship. While reading about the idolatry of the Israelites, we have declared within ourselves that we never should have done such a wicked, ungrateful, and ignorant thing had we been in their place. Yet all the time, while we were condemning them and wondering how they could have strayed from God so persistently, we were worshiping Baal as persistently and as ignorantly as they ever did.

Baal means *lord*, and just as it was the besetting sin of the Hebrews of old to apply this term to things formed instead of to formless Spirit, even so this tendency prevails throughout the world today among those who profess to worship the one true God. All concepts of God that hold him to be less than universal mind are varieties of Baal worship. Those who believe in a personal god are worshipers of Baal, because they make an image of that which is "without body, parts, or passions." They must go back of the manifest world, back of the realm of things, in order to come into touch with God, who is Spirit, Mind, Cause, Omnipresence.

It is only by knowing God as Mind that we can comprehend the Divine, and it is only through our minds, or our consciousness, that we can consciously contact God. God is unknowable and incomprehensible to us until we come to know him as Mind. The study of mind reveals God. By knowing God as Mind we find the connecting link between man and God. We cannot com-

prehend God by our senses, or by outer form, but our minds are limitless and formless, and through them we may come into touch with Principle. There is a place in mind which is common both to God and man, and by coming into that place we learn to speak to God and to know him as a child knows its father.

Many persons blame God for their troubles; they wonder why he does not do this and that for them. Such thoughts result from belief in a personal god. Many think of God as a personality with the form of a man. They believe him to *have* all power; they believe that he uses power in sending good or ill upon his creation, according to his judgment and pleasure. When we learn to know God as Mind, or Spirit, we see our relation to him clearly and we know whence our inharmonies come; consequently we quit thinking of God as the author of inharmony in any form; we go to work in our own consciousness to bring about our desired good.

Silent Unity receives many letters from persons who believe in a personal God. Last week I answered a letter from a patient who asked why God, when he has all power, allows people to suffer, to have trouble, to be in poverty—even good, kind people who deserve better things. The writer wanted to know why God does not give us the good that we desire, whether we keep his laws or not. She pointed out the fact that a mother gives her children food, clothing, and everything that they need, to the very best of her ability, regardless of whether or not they are obedient.

Clear answers to such questions are not easily given to one who believes God to be a personality, a God who judges according to personal limitations and human reasonings. One must be taught to know God as Mind, Spirit, in order to overcome the temptation to reason in this way about the Infinite.

We should learn to know God as Divine Mind. Spirit and Mind are synonymous terms. By analyzing

the working of our own minds—by studying the part played by our thoughts in bringing forth anything that we wish to do—we can get an understanding of the one Mind and its work of creating the universe. Mind has ideas, and these ideas are the very foundation principles of all existence. They are known to us as life, love, intelligence, substance, strength, power—omnipresent, unchanging. All that God is was given to man in the beginning. In the one great omnipresent Mind—the one Intelligence, Love, Life, Substance, Truth, which is God—we live, move, and have our being.

Because we have been in the habit of thinking idly and at random, because we think and say so much that we do not mean, we may at first feel that ideas do not amount to much and that we have taken something away from God by becoming acquainted with him as Mind and as the ideas of Mind. But the truth is that an idea, and especially a divine idea, is a vital thing; it is the most vital and powerful thing of which one can conceive. Always, despite man's ignorance, ideas have greater power in the world than might, coercion, and all such outer weapons of the physical man. In each idea of Divine Mind there is everything needed for the expression of the idea in unlimited measure in and through and for the one who lays hold of the idea and makes it his own. All divine ideas are ever present in their fullness, and we may lay hold of them through our thoughts and our words, as we will.

Take for instance, the love idea: God is not a person or an individual being who loves us as we love one another. God is not loving—he is Love, the very essence of divine Love. Love is that in us which causes us to be loving, compassionate, kind. Love is an idea in Divine Mind. We conceive of it as an idea that springs from the one Mind, and we know that it is like God, for it is God, it is omnipresent. We begin to think

about divine love and to meditate upon it in prayer. We affirm ourselves to be one with it, and as we thus affirm and think, we become more and more consciously filled with love. As we express love to greater and greater degree, our lives become more harmonious, and we attract to us more of the good that is our birthright. Love is the attracting, harmonizing power of Divine Mind.

If, instead of developing love, we give way to hatred, coldness, and selfishness, which are not of God, we bring trouble to ourselves. If we do this, can the great love idea—which is God—help it? No; love is always present in all its fullness; it is ever radiating everywhere just as the sun is continually shining. That is all that it can do. If we wish to express love and reap its good we may do so as freely and as fully as we choose, for we are the expressers of God. If we fail to choose good, let us no longer think that God sends upon us the evils that we experience, for we know that we have given place in our minds to error instead of to good.

The same is true of all the ideas that comprise the one Mind which is God. Life and substance are ever present as ideas and as spiritual manifestation of ideas. We live continually in a sea of throbbing, pulsating energy. Yet, although the divine qualities of Being are everywhere, surrounding and permeating us, we sometimes act much like the fishes which, so a story runs, swam about in the ocean, seeking in vain to find the water of which they had heard so much. We have wondered and wondered where and how we could consciously come into touch with God, in whom we are all the time living, without whom we could not exist for a moment.

We are now learning the wonderful truth that we can contact God through our minds. By our thoughts and our words we meditate on and declare

life, and we become more fully alive, more healthy. We affirm substance, and plenty comes into greater and greater manifestation in our affairs. We think of intelligence and our understanding increases. God did not make some persons more intelligent than others. Intelligence, the divine idea of God, is ever with us. As we lay claim to it and think more of it as our own, we express it in larger measure, but if we think of lack of intelligence, lack of substance, lack of life, we manifest accordingly.

When one gives up the idea of a personal God, he may at first feel that he has lost something; it may be rather hard for him to think of God as impersonal, as Mind and ideas in Mind. God becomes individualized in us as we dwell upon the ideas which are God; then we know him as the tender, loving Father and Friend. He becomes very real to us, very near and very dear, nearer and dearer than any one or anything in the outer could possibly be, and we are more than satisfied.

Let us remember always that God as Principle, as Mind, is passive and does not do, or fail to do, things for us. Divine Mind, with all its ideas, is latent within us and as we lay hold of it through our thoughts, our desires, our beliefs, and our words we express God. God individualized in us works for us and through us to bring forth in our lives perfection, wholeness, bounty, in greater degree than we could even think of asking for.

MY SYMPHONY

WILLIAM F. GABLE

Ever to be conscious of my Unity with God.

To keep my mental home a sacred place, radiant with love, golden with gratitude, white with purity.

To send only such thoughts into the world as will strike, upon the heart, chords of harmony and gladness.

To rise each day into a higher consciousness of life, love, and duty, a consciousness that will make loving and living exquisitely sweet.

SINGLE-MINDEDNESS

AMY L. MOFFETT

SINGLE-MINDEDNESS is the goal of spiritual attainment set before the Truth student. It promises him dominion over all things. This much-to-be-desired state of consciousness is possible to him as an overcomer; to become an overcomer he must first gain a working knowledge of the law of right thinking. Understanding of this law enables him to overcome the limitations of his personal life.

It is not enough to tell the student, "Guard your thinking;" he must be shown how to take the mental steps leading from the bondage of sense to the freedom of Spirit.

The life and works of Moses and of Jesus Christ give the Truth student two examples of the results of single-mindedness. In the life of the Lawgiver is to be found spiritual perception; in the life of Him who manifested the fruits of single-mindedness is to be found transcendent realization—"I and the Father are one."

As soon as the Truth student comprehends these two phases of mental action, his seeming limitations, his experiences, and his life take on a new meaning for him, encouraging him in his efforts to overcome. He begins to understand that without the Moses perception there could be no Jesus Christ realization: "And I, if I be lifted up from the earth, will draw all men unto myself." One must perceive the law before one fulfills the law.

Jesus Christ calls man's rich inheritance "the kingdom of heaven," whereas Moses refers to it as "the promised land." Moses declaims: "Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as Jehovah, the God of thy fathers, hath promised unto thee, in a land flow-

ing with milk and honey." The words of Jesus Christ, "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you," not only show the relationship between spiritual perception and transcendent realization (in indicating the limitation of the former and the possibility of the latter), but emphasize the fact that realization alone can set before man the land promised by Moses: "For lo, the kingdom of God is within you."

When the Truth student perceives that the teachings of Moses and of Jesus Christ have no reference to time and no dependence thereon, but refer to the two movements of mind necessary in the fulfilling of the law, he begins to understand that he "hears" the law of Moses when he recognizes the inner urge. He may further see that it makes no difference whether the voice of the man Jesus, or of Moses, or of a modern John the Baptist, is first heard declaring the law; for every one who would enter the promised land the beginning of the journey is the same—"in the wilderness."

Moses first heard the command of Jehovah God in the wilderness, and there he gave the law to the children of Israel: "Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might."

While walking among men, Jesus Christ was driven into the wilderness; it is in the wilderness of sense consciousness that the Truth student first hears the law. The earnest student soon becomes aware of the limitations of spiritual perception and he sees that if he would go forward to take possession of his inheritance he must do more than hear the law proclaimed. If he is to go forward he cannot remain content with his perception of Truth; he must "observe to do it [the law of Truth]" if he would "increase mightily," if he would have all things added.

After the student has perceived Truth, it remains

with him whether he prolongs or hastens the day of his deliverance. The day can be hastened only by his loyalty, loyalty in heart as well as in words. Loyalty brings about concentration, that fixity of attention required to unify the thoughts of head thinking with the thoughts of heart feeling. Through this spiritual concentration he is enabled to have for his own the good provided for him. "And it shall be, when Jehovah thy God shall bring thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee, great and goodly cities, which thou buildedst not, and houses full of all good things, which thou filledst not, and cisterns hewn out, which thou hewedst not, vineyards and olive-trees, which thou plantedst not, and thou shalt eat and be full." In referring to the "houses full of all good things," "the cisterns," "the vineyards," and the "olive-trees," Jesus said: "Your Father knoweth what things ye have need of."

Perception of Truth brings with it an impatience to hasten the day of deliverance from all that does not conform to Truth; in his hurry the student is likely to turn aside from the straight and narrow way to seek other than the one God. He may forget the admonition: "Ye shall not go after other gods, of the gods of the peoples that are round about you." Like the Israelites of old who forgot the law and made graven images, the modern student may turn aside from perception of Truth to seek the gods of the people around him.

Every Truth student is surrounded by people who still live in the wilderness, people who are content with what is real to the sense man, who show no desire for spiritual verities. In his momentary turning aside he forgets that he is only passing through the land in which these people are living. As he is influenced by the views of others, he is seeking the gods of the people around him. By turning again to the wilderness he wastes

energy that should be used in the greater work that he has to do.

"Be of good cheer; I have overcome the world." "He that believeth on me, the works that I do shall he do also." The stabilizing quality of perception reminds the wanderer: "Beware lest thou forget the Lord [the law]" (A. V.). When he sees that by following other gods he brings upon himself unnecessary tribulations, he understands that "a double minded man *is* unstable in all his ways" (A. V.), that he cannot hold to two opposing ways with equal tenacity; one desire is stronger than the other, and the stronger wins.

With the one intent and unfailing endeavor to hear and then to observe the law, he ceases to be influenced by the old views of mortal mind, by the old habits of the sense man, by the people who are about him, because he is leaving the wilderness behind him. In walking in the way of realization he sees that these people have not yet heard—or having heard, have not heeded—the command, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee;" that for the moment they are not travelers, but stayers. Thenceforth he journeys steadily on to the liberty of Spirit in which he will realize: "All things whatsoever the Father hath are mine."

We are requested by the management of the International New Thought Alliance to announce that the next annual Congress of that body will be held at the Ambassador hotel, Los Angeles, July 11-21.

The impression prevails among some of our readers that Unity will send delegates to this congress, but this is an error. Unity School withdrew from the I. N. T. A. several years ago.

The people that know their God shall be strong, and do *exploits.—Daniel.*

THE FORMATIVE POWER OF THOUGHT

JESSIE CAMERON BROWN

"AS HE thinketh within himself, so is he," Solomon said of man; and in the light of modern psychology we know that not only do man's thoughts have formative power, but his feelings and emotions also play an important part in molding his life and his environment.

To get an idea of the power of mind, it is only necessary to read of mind-reading, thought transference, suggestion, and hypnotism, and to know that what these sciences teach may be used as a powerful weapon, for good or for evil. It may be said that these powers are like electricity—in themselves neither good nor bad, but they may be used either for good or for bad.

As an evidence of the part played by the power of feelings or emotions (desires of the heart) we read that it was the desire of the jellyfish for power to propel itself that finally developed the muscles which could move the jellyfish and also developed the nerves to control the muscles; that it was the desire in animal life to see that developed the eye; that it was the desire to fly that developed the bird's wings. Desire is the great motivating, creating power.

Coming to a more complex form of life, we know that man's great desire to fly has given us the airplane; it was the inner urge, the desire, in certain inventors that would not allow them to rest until they had created and demonstrated the thing which was the desire of their hearts.

The thoughts and the emotions of man produce effects in his physical body; anger changes the chemical composition of the blood; fear has been known to turn the hair white; excitement causes the heart to beat more rapidly.

There is one mind, and that is Divine Mind. Man is made in the image and likeness of God, and has the attributes of God; however, for convenience we often speak of the three different aspects of man's mind as the superconscious, the conscious, and the subconscious. The superconscious mind is the realm of divine ideas, and when in that state of consciousness man contacts the Divine; the superconscious mind is sometimes called the I AM, or Jehovah.

The conscious mind, the objective mind, is the faculty by which man recognizes himself as an individual and makes his contact with the world about him. The conscious mind is the mind that thinks and reasons.

The subconscious mind, the subjective mind, may be called memory; all that we have ever known is written on the tablets of the subconscious mind, and whether or not we are able to recall the incidents, there is an imperishable record of all that has passed. The subconscious mind remembers, but it does not reason. It does not take the initiative. It is an obedient servant; it does what it is told, so we should remember the great importance of sending it the right instructions. An example of how the subconscious mind works is to be found in the process by which a child learns to walk: Consciously he makes an attempt, he falls, he is hurt, his feelings or his thoughts send a message to the subconscious that such a movement produces an unpleasant sensation, and the subconscious registers an impression that it is inadvisable to repeat that movement. The child makes another attempt, and another, and another, until he finds which movements will produce the desired results; the impression is registered in the subconscious. If the impression is well formed the child no longer has any difficulty in walking; he no longer has to think about his walking; the subconscious mind takes care of it all for him, and henceforth he walks without conscious mental effort. We may accomplish anything that we

desire to accomplish if we will only persevere as the child perseveres, and not become discouraged when we first fall and bump our noses.

All the so-called unconscious functions of the organism are cared for by the subconscious mind. If there is any derangement of the organs performing these functions we can correct it by sending the right thoughts into the subconscious. The readjustment may require perseverance if the wrong habits of thought have become established.

Many impressions in the subconscious are there as a result of the race thought; as we live in the world we are susceptible to influences from the world. If we would guard against undesirable influences from the world, we must constantly remind ourselves that we are children of God, sons of the Most High, and that no error thought has any place in our minds. We must not, however, jump to the conclusion that all the thoughts of the race are undesirable. We are helped tremendously by living in a Christian country—where Christian thought permeates the race thought, in a land where millions of people are trying to live according to the teachings of Jesus Christ.

When Jesus Christ manifested in the flesh the world was passing through one of the darkest periods in history; we might say that the race thought was not very helpful at that time. Jesus Christ, by the power of his life and of his teaching, introduced a new current into the race thought, and his presence today in the spiritual realm exercises on the race thought an influence the extent of which perhaps few persons realize.

Man was created in the image and likeness of God. If he had never lost the connection between his superconscious mind and his conscious mind, if he had never sinned, if he had never "missed the mark," all mankind would today be at one with God; such, however, is not the case. Jesus Christ lived on earth, and today he

lives in the spiritual realm, to show man the way back to the Father, through the Son, the Christ-consciousness, which is the superconsciousness, the I AM. The conscious and the subconscious must be at one with the superconscious; in this at-one-ment is salvation.

Among the ideas in the superconscious, or Christ mind, are love, life, substance, wisdom, power, strength, order, zeal. All these ideas must be developed in the consciousness of each individual by the power of thought.

Man builds life into his body by thinking about life in all its potentialities. If life is thought of in any limited way, then life will manifest limitations. Life, being an attribute of God, is omnipresent; God gives us life. Life is here in all its fullness, but we can express only as much of it as we are conscious of, and the extent of our consciousness depends upon our ideas and our thoughts about life.

To build the substance idea into consciousness, it is necessary to think right thoughts about substance; we should not confound substance (which is spiritual) with materiality. A good statement to help one to gain this understanding is: *There is no absence anywhere of life, substance, or intelligence.* If any one is suffering from the poverty idea he should make a special study of the question of spiritual substance, and make strong affirmations such as this: *All-providing Spirit substance is omnipresent. I make it tangible by faith, and mold it by thought. All that the Father has is mine.*

Other qualities can be built into the mind in the same way—by the power of thought. As Jesus raised Lazarus from the tomb, so we must raise our sleeping faculties and bring them into expression, that we may think his thoughts after him and so fully manifest the glory of God.

Unity Daily Word! We recommend it most heartily!

GOD IN AMERICAN HISTORY

THE PROUDEST heritage of this country is that all through its history there has run, like a golden thread, a deeply religious strain. It would seem that our great leaders in the past have sensed the sublime truth which Dr. Frank W. Gunsaulus phrased so strikingly when he said: "Statesmanship is seeing where Almighty God is going and then getting things out of his way."

Bishop Frank M. Bristol, referring to the discovery of America, said: "When it is remembered that Columbus desired to spread the gospel to the uttermost parts of the earth, that his expedition of discovery was begun in prayer, that he insisted upon the worship of God as one of the duties of the ship's company, that after a voyage of seventy days on an unknown sea the sight of the new world was greeted by the exultant sailors with the 'Te Deum,' that magnificent thanksgiving to God, that Columbus sprang upon the new world, planted the cross and knelt in prayer; and when the history of America is remembered from that great hour to this, the Christian thinker sees in it all the hand of God, leading a devout genius to the execution of a divine plan."

The great theologian, dear old Dr. George Northrup, once declared: "God Almighty writes a legible hand." All over the walls of this republic we find the handwriting of God. We find it written into our state papers, in the words spoken by our statesmen, on the coins that we circulate, in the songs that we sing, in the literature that has been written, and in the aspirations of our people. More, far more than any other country, we have been essentially a religious and God-loving nation; and it is that fact more than anything else which has put character into our statesmen, courage into our soldiers, justice into our government, and conscience into our people. . . .

The historic Mayflower Compact, signed in the cabin of the little vessel which brought the Pilgrim Fathers to America, begins: "In the name of God, Amen. And having undertaken for the glory of God and the advancement of the Christian faith . . ." Those are the opening words of the first State paper ever adopted for the government of a community on American soil. . . .

In the Declaration of Independence we find such sentences as "Appealing to the Supreme Judge of the world for the rectitude of our intentions . . . and for support of this declaration with a firm reliance upon divine providence."—*Keep God in American History.*

FORGIVENESS

Forgiveness is also an aid to concentration. Forgiveness is a form of relaxation, just as "holding a grudge" is a form of tension. We cannot afford to be unforgiving either of ourselves or others, as such a condition of mind causes congestion and a disturbance of the mental energy which complicates rather than solves our problems. We must forgive ourselves and others alike, of the retribution of material law, if we would fulfill that law in the Christ law. Mentally to hold ourselves under the law of cause and effect, whereby we must be "punished" for our mistakes, automatically reproduces that result materially. We are punished not for our shortcomings, but by them. The real purpose of the law of cause and effect is that we shall learn the law of the Spirit. When we learn the application of that law to any situation of our experience, we are thereby freed from the lesser law; not by destroying the material law, but by fulfilling it with the spiritual law. Christ said that he came not to destroy the old laws of Moses (material law) but to fulfill them (with the law of the spirit).—*Ernest C. Wilson; The Sunlit Way.*

THE KINGDOM IS AT HAND

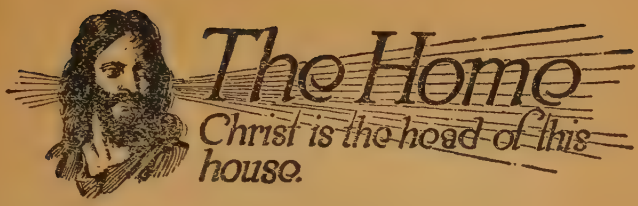
IDA M. PALMER

By right thinking, singing, affirming, meditating, and praying we bring the kingdom of heaven into manifestation. As we bring the kingdom of heaven into manifestation, the kingdom of darkness is dissolved, for the two do not dwell together. The character of our abode depends on us. We may live in harmony of mind and body; we may live in a world of poverty and distress. God has given us all that he has, an abundance of all good, but in order to receive it we must will to let go of the realm of darkness and all that it means, and will the kingdom of heaven into manifestation in our worlds.

Are we masters or are we mastered? The answer depends on our attitude of mind, on whether we receive our instruction from the forces of darkness or from the forces of light. It is our privilege to choose. It is God's will that men have all good; it is man's privilege to will to bring good into manifestation.

In order to establish the kingdom-of-heaven consciousness, let us take this thought for meditation:

Take my will and make it Thine. I, like Paul, am determined to know nothing but Jesus Christ. I will not criticize; I will not hear criticism; I will not condemn or find fault with my lot in life, with my friends, or with my position. I know that God's will for me is perfection, and I will to press forward to do his will. As my will is merged with his will, I am lifted above negation, inharmony, sickness, and distress, into the peaceful, harmonious, joyous Christ life. My eyes are open to the goodness of God. My ears are open to the sweet melodies of heaven; my tongue speaks mighty words of power; my heart is a radiating center of divine love; my life is lost with Christ in God, and all is well.



SAMUEL AT EIGHT YEARS OF AGE

H. Ferne Peck

SAMUEL came into the temple to serve. When Samuel was eight years of age, God spoke to him, just as he speaks to every child. Before coming to the temple, Samuel had been with his mother. Everything that she had said was perfect to him. He had followed his mother's every word and gesture, just as every normal child does. He did not reason—young children do not—he just absorbed; and so it is with every Samuel.

This wise mother had taken advantage of the period that she could spend with her son, before he left her to serve Jehovah in the temple, to teach him to listen; therefore naturally he heard. Hearing implies obedience. We hear to obey, else why should we hear? So instead of giving orders, and commanding obedience, she had taught him to listen, and obedience followed. Children say, "Yes, Mother, I hear," meaning, "I am obeying." Samuel is famous for his hearing the voice of Jehovah and for his obedience and fearlessness in giving forth the truths that he heard at this early age.

The period extending from the sixth to the eighth year marks an important change in a child's life; about this time he usually has less of his mother's companionship and begins to lead a more independent life among others of his own age. This brings a great awakening.

What would our children be if, before this period of awakening, we sought the aid of God in all our teach-

ing of them? By skillful repetition the thought gems of the ages may be taught to them. If they are taught,

> Old Mother Hubbard went to the cupboard
> To get her poor dog a bone,

they learn it on account of the jingle and rhythm, and after they are eight years of age they will possibly ask what it means. "Jehovah is my shepherd; I shall not want," can be made just as attractive and just as rhythmical as any nursery rime.

If children are taught to expect an inner voice to guide their way and are encouraged to intensify every right desire, they may listen for the voice of the Almighty, and their desire may be that God will give his gifts to the world through them. Then they will be prepared to serve in the temple of the holy body at that unfolding period when reason is awakened and they begin to ask: "Why? Why? Why?"

Wisdom will lead us to be alert in answering, for the child is listening keenly for our replies. If one is taught, "My expectation is from Him," the inner voice will speak, giving the answer surely and truly, in the child as well as in open-minded parents and teachers.

Thoughts are close and real to the child; his imagination is keen and strong, for he is close to the kingdom of heaven. Ideas that seem real to him may seem out of proportion to us. In such case we should not think that the child is a falsifier, "a wicked story-teller," and put him under severe condemnation, but we should realize that he has a rich gift to be cultivated. Writers of fiction are those who have cultivated the gift of imagination.

The child may be led to choose the voice of the Christ in him as his everlasting guide, and he may be taught to desire, above all else, to let the things of Spirit be the gifts that he is to manifest.

To some, children whose power of reasoning is

awaking are especially annoying; not only are they untiring questioners, but with their new powers of imagination they become imitators. They ape the walk, the words, the gestures of others; they may even carry their mimicry to extremes and make faces, in which case they may receive the added condemnation of being impudent.

But mothers who for seven or eight years, through the children's time of unawakened reasoning, have guided and loved—instead of angrily punishing—have been richly rewarded. They have found that their children, as a result of imitating, are kind and know no condemnation, because they have not been condemned.

Many a child that previously has appeared lazy, when trained properly tries to do every sort of work that he sees others do. Children reflect the life that their parents have been living.

Every childish "Why?" must have its perfect answer—an answer that ever points to the one source of all knowing, an answer that points not to the outer, fading, passing manifestation but to the source of all new expressions, an answer that points to the child's own dominion and his own God-given gift of using metaphysical power and substance to create and recreate his own mind, body, and affairs.

The slightest failure in efficiency will then be to the child an incentive to manifest the perfection of the Jesus Christ consciousness.

He who helps a child helps humanity with an immediateness which no other help given to human creature in any other stage of human life can possibly give again. —*Phillips Brooks.*

Your child must learn to think constructively if he is to be happy. Wee Wisdom magazine is dedicated to teaching children as they should be taught.

INCREASING THE GOOD THROUGH BLESSING

FRANCES W. FOULKS

THERE is latent good in all things, all people, and all experiences, and that good can be increased and brought into manifestation by man's recognizing and blessing it. The latent good cannot express itself under conditions of criticism and condemnation, neither will it come to those who ignore its presence. The home offers one of the greatest opportunities for using the power of blessing to call forth the good in its highest expression.

When each activity of the daily life is silently blessed and words of praise are spoken to it, the home will be a harmonious home. The tiny seed planted in the earth; the plant to be set out in pot or garden; the blossoming and fruiting trees and bushes; the eggs that are to be placed under the hen or in the incubator; the baby in the cradle; the little ones starting to play or to school; the older ones going forth to work; the home and its furnishings, from the wornout article that needs replacing, to the new one desired but yet invisible; the guest; the shopping and marketing; the housework and the maids; the pocketbook and the daily calls on it—all respond to the silent blessing. Even the seemingly unpleasant experience will be passed through in calmness, and help will come from it, if one silently and persistently holds a thought that he recognizes and blesses the good in the experience and that he commands the good to come forth into its highest expression in him and for him now.

Many home-keepers have proved the law of prosperity by blessing the check book and the pocketbook and by seeing divine substance increasing in them to meet every need. If when we set aside the household allowance, it is recognized as a gift from the loving Father

whose hands are always held out to us, many wonderful experiences will be ours. All money should be recognized as manifest substance provided by our Father as a means of exchange with those whose substance is manifesting in other forms than ours. A blessing of this kind releases money from the limitations that have been placed upon it and identifies it with the infinite substance which is without limitations; then the power of increase takes hold of substance to fill the needs of the one who asks, even as the Master's blessing on the loaves and fishes increased them to meet the needs of the multitude.

When one learns to enter the realm of Spirit and to give his blessing in that realm, many wonderful things may be expected, and they do come to pass. Although before such a blessing it may seem impossible to stretch the income to meet the many demands, after the blessing it is found that through wisdom and judgment in buying, by an increase in salary, or by a pressing out of God's substance in some way, at the end of the accounting period there is a surplus—even as the fragments were left over after the Master had fed the multitudes.

Nor should we bless only that which we receive; we should also bless that which we give or pay out, that we may fulfill the law of giving and receiving and establish a perfect channel for the inflow and the outflow of God's treasures. These blessings have the effect of lifting one's attention from the gift and fixing it on the Giver of gifts.

The custom of blessing the food before it is eaten has been kept in most Christian homes for many centuries. How well many of us remember the petition, "Lord make us thankful," as if anybody, even the supreme Being himself, could lift the heart into fullness of thanksgiving against its desire. The table blessing of a little five-year-old better expresses the grace which should be felt and spoken: "Father, we thank thee for this

food and our many blessings, and for this beautiful day." The day may have been dark and rainy, cold and blustery, keeping her from out-of-door play, but the sunshine seems always to be in her heart as she says this blessing. Many times when the day's duties have seemed to depress her elders, this little one, after her blessing, will say: "It has been a beautiful day, hasn't it?" And the hearts of all who hear her are lifted up and the meal is begun with joy and thanksgiving. This same little one, after saying The Prayer of Faith, adds a "God bless you" for those whom, during the day, seem to have touched her little soul. One night after hearing a telephone conversation in which it was stated that her aunt's maid was sick and had to go to the hospital at once for an operation, she blessed the maid. She repeated this blessing for several nights following—and the maid has not needed the operation. A little child in an adjoining apartment screamed and kicked until most of the neighbors thought the noise almost unbearable. One night our little Truth student added to her prayer: "God bless Mary and Mary's mother." They were mentioned night after night, until finally the five-year-old called attention to the fact that the annoyance had ceased. She explained the change by saying: "I've said, 'God bless Mary' until she is a good girl and doesn't scream and kick any more." The little Truth student's family gave another blessing, a blessing to the little healer of discords and to the little child soul that had responded to the spoken word.

The first five verses of the one hundred and third Psalm, with a repetition of the first verse in closing, make a wonderful song of praise for the first waking moments of the day. Once the habit of offering praise is established, one finds the happenings of the day dovetailing harmoniously into each other, as all things respond to the blessing and to the upward vision.

QUALITIES I WANT MY SON TO HAVE

J. H. Bell

I WANT my son to be God-fearing. By this I do not mean that I want him to be afraid, as one would be afraid of a selfish or tyrannical mortal parent. I want him to fear God in a reverent way, to love the law of God so much that he will have no desire to stray from it; so much that, like David of old, he will find his delight in the law of the Lord and will meditate on it day and night. There is more in silent, prayerful meditation than those who live in a hurry can grasp.

I want my son to love God supremely; to have an affection for good; to get into the secret place (the understanding of His law) and abide there. I want him to love, not in a selfish way; I want him to know the greater love that Paul tells about in the 13th chapter of I Corinthians, the love that Henry Drummond knew to be "the greatest thing in the world." Without this great love, my son, though he were gifted with the oratory of Demosthenes or the wisdom of Solomon, would be as sounding brass or tinkling cymbal.

If love be in his heart he will have all the other qualities that I want him to have. He will have patience: "Love suffereth long;" he will have kindness: "*and* is kind;" he will have generosity; "love envieth not;" humility: "Love vaunteth not itself, is not puffed up;" courtesy: "doth not behave itself unseemly;" unselfishness: "Seeketh not its own;" good temper: "is not provoked;" guilelessness: "taketh not account of evil;" sincerity: "rejoiceth not in unrighteousness, but rejoiceth with the truth."

These qualities make up the supreme gifts, the stature of the perfect man. Could I wish my son to have more?

God is and all is well.—*Whittier.*

LOVING SERVICE

ANNA H. RAY

The story of Mrs. James Garfield will bear repeating. For a time the Garfield family had very little of the world's goods. James Garfield finished his college education after he had married and the family found it rather hard to make ends meet. Mrs. Garfield, who was a college woman, a woman of ambition, a woman who had ideals, wanted to achieve certain things, but she found it necessary to give her attention to the activities of the home. In those days, washing meant rub-a-dub-dub on a washboard; ironing meant a flatiron heated over a red-hot stove in a hot room. Bread making was laborious; it meant a long, long time of kneading.

One bright spring morning Mrs. Garfield stood before her open pantry window, making bread. She took great pride in her bread because it was to nourish her family, but she had been deploring her lack of opportunity. She thought: "Why am I wasting my time here, making bread? What is the use of it all?" And there came to her this flash from the infinite mind: "If this is service that I am rendering to my family, if I am furnishing nourishing, wholesome bread, if I am sending my husband into the world to do his work and my children to school in preparation for their life work, could I have anything greater, sweeter, more wonderful?" And from that day she did not murmur.

The attitude of mind that understands the joy of loving service is worth while, and it is about the only thing that is worth while.

The unpardonable sin in a mother is gloom. If you would influence your children for good, let your presence radiate smiles. Let your children hear you laugh often; but laugh with them, never at them.—*Gladys Harvey Knight.*

MOTHERHOOD DEPARTMENT

HELPS FOR THE PROSPECTIVE MOTHER; MIND

MARY PARRISH

THERE IS but one mind—the infinite, omnipotent Mind that we call God. This mind is the guiding and controlling force in all of life's manifestations. From the instant of the conception of your child, Divine Mind takes up its work of impelling all of the activities touching the little life. If you allow it to function properly and without hindrance, Divine Mind will quicken and strengthen the mental faculties of your little one and manifest itself fully in him as love, wisdom, power, peace, and strength.

While you are nurturing this little life under your heart, think of it as the offspring of Divine Mind, God, and rejoice and give thanks that in your babe is the mind which was in Christ Jesus. If every mother would learn to feed and cherish such ideals in the quiet of her own soul, the children that come forth would be better equipped for meeting the problems that they must meet in this phase of experience. Declare the perfect mind of Christ for your child after this manner:

Divine Mind, infinite, eternal, and omnipresent, now expresses itself in my child. My babe is wise with the wisdom of infinite mind. The pure intelligence of Spirit manifesting in my child casts out all the darkness of error; mind, soul, and body, it is filled with light. In the name of Jesus Christ.

Shilling, Minn.—I wrote you for special prayers before I was to be confined. I now have a nice baby girl. I was alone at the time she was born.—*Mrs. H. J.*

OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thoughts to heaven in grateful praise."

SACRAMENTAL

And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it.—*Matthew's Narrative.*

Father and Provider of every good, we thank thee for this food. We apply it in righteousness to the upbuilding of thy temples, our bodies, which we acknowledge as pure, blameless, and holy in thy sight.—*I. O. S.*

Father, I thank thee for this food and for the many blessings given me this day. Feed my soul on the bread of life—the true, living bread—that I may eat thereof and ever retain in my body and throughout my entire being, the consciousness of abundant life.—*T. S.*

We thank thee, Father, for this food, and for thy life and love and tender mercies. May we ever realize our unity with thee, and give grateful praise for thy manifold blessings. Amen.—*M. P.*

THANKS

We thank Thee for the health that never changes, for life that never ends, for goodness that never ceases, for supply that is never-ending, for companionship as we climb the hills of life, and for some one that needs us.—*Daily Studies in Divine Science.*

SUNDAY LESSONS

LESSON 1, JULY 5, 1925.

Unity Subject—THE ESTABLISHMENT OF TRUTH IN THE WHOLE CONSCIOUSNESS.

International Subject—THE BEGINNING OF FOREIGN MISSIONS.—Acts 13:1-12.

1. Now there were at Antioch, in the church that was *there*, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul.

2. And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them.

3. Then, when they had fasted and prayed and laid their hands on them, they sent them away.

4. So they, being sent forth by the Holy Spirit, went down to Seleucia; and from thence they sailed to Cyprus.

5. And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews: and they had also John as their attendant.

6. And when they had gone through the whole island unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus;

7. Who was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the word of God.

8. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn aside the proconsul from the faith.

9. But Saul, who is also *called* Paul, filled with the Holy Spirit, fastened his eyes on him,

10. And said, O full of all guile and all villany, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11. And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12. Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.

GOLDEN TEXT—*And he said unto them, Go ye into all the world, and preach the gospel to the whole creation.*—Mark 16:15.

SILENT PRAYER—*Deceptive mortal thoughts are no longer active in me. The Christ truth now rules in power throughout my being.*

The establishing of the church of God is, to the individual, the establishing of the Christ truth throughout the consciousness of man. The journeys of Paul and Barnabas to the different places and the preaching and the founding of Christian assemblies symbolize teaching the word of Truth and establishing it in the various centers of consciousness in man's organism, especially in his outer Gentile mind. At the time of which the lesson treats, the disciples were preaching to the Gentiles as well as to the Jews.

The first step in establishing the Christ truth in the thought centers in man is to gain an understanding of God as Spirit and of man's relation (as an organized entity) to Spirit. This understanding is revealed by the Holy Spirit, which is an epitome of Divine Mind projected into human consciousness. The church of God, or of Christ, is first a mental perception; it must go through certain processes before it is established in the whole consciousness.

Antioch means "speedy as a chariot." The name implies swiftness and a capacity for carrying. Five prophets and teachers were in Antioch. They thoroughly established the work in Antioch before it was begun in other places in the surrounding country. In addition to its other meaning, Antioch signifies "formulated theology," in which there is often much opposition to the real Christ truth. This antagonistic phase of mind must be dealt with; the prophets and teachers who had

gathered at Antioch symbolize the five senses with their wonderful capabilities (wonderful when instructed by Spirit). When set free from mortal thought the individual can no longer be bound by forms and by creeds, but is truly open to spiritual growth and progress.

Limitations of our five senses are not natural to us, but are the impositions of ignorance. The ear may be attuned to hear sounds that formerly were inaudible to it. So with all the senses; they are spiritual, and unlimited in their capacity when the obscuration produced by ignorance is removed.

The work of establishing the Christ consciousness in the various thought centers and states of consciousness in man is first subjective; that is, it is a silent, interior planting of ideas which do not at once make themselves manifest in the outer life. Saul typifies the "will;" and Barnabas, the "prophet's son." By the power of the will we plant in every part of the consciousness a spiritual potency which has within it all the possibilities of its Source. This divine seed is the word of Truth, which will spring up after many days.

Paul and Barnabas were sent forth by the Holy Spirit. They went to Selucia, and from there they sailed to Cyprus. Selucia means "shaken;" and Cyprus, "fairness." Being shaken is a common experience of those who send Spirit down into the body. Some are afraid that this disturbed condition is wrong. Spirit does not do the shaking. The experience is simply Spirit's revealment of a shaky consciousness, which already existed but of which the person was only vaguely aware. Fear not, but clear away the clouds of doubt, and you will sail to the island of Cyprus, or fairness.

In Cyprus Paul and Barnabas found Elymas, the sorcerer, who tried to turn the proconsul away from the faith. The meaning of the word Elymas is "magician, corrupter;" the man Elymas represents the mortal thought that tries to counterfeit the working of Spirit.

Before meeting Elymas, Paul (the will) had received a special baptism of the Holy Spirit, with power to express the word of God. When Elymas is perceived to be working in the personality instead of in Spirit, he is called to account, in the light of Spirit; but the personal mind resists Truth, and mental resistance closes the doors and the windows of the mind, thus shutting out the light of Spirit. Then the darkness of ignorance pervades the personal consciousness, and there is dependence on external leadings. After the deceptive personal phase of consciousness is rendered inactive, the reasoning faculty (the proconsul), observing the power of Spirit, believes the truth.

QUESTIONS

1. What is the establishment of the church of God, in its individual sense?
2. What is the first step in establishing this church?
3. In Truth are the five senses material and limited?
4. What part has the will in establishing the new consciousness?
5. What does Elymas, the sorcerer, represent?
6. Explain how the phase of consciousness signified by Elymas is made blind. What follows when it is made inactive?

Lesson 2, July 12, 1925.

Unity Subject—A FULLER AWAKENING TO THE CHRIST TRUTH.

International Subject—THE GOSPEL IN ANTIOCH OF PISIDIA.—Acts 13:42-52.

42. And as they went out, they besought that these words might be spoken to them the next sabbath.

43. Now when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas; who, speaking to them, urged them to continue in the grace of God.

44. And the next sabbath almost the whole city was gathered together to hear the word of God.

45. But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and blasphemed.

46. And Paul and Barnabas spake out boldly, and said, It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles.

47. For so hath the Lord commanded us, *saying,*

I have set thee for a light of the Gentiles,
That thou shouldest be for salvation unto the uttermost part of the earth.

48. And as the Gentiles heard this, they were glad, and glorified the word of God: and as many as were ordained to eternal life believed.

49. And the word of the Lord was spread abroad throughout all the region.

50. But the Jews urged on the devout women of honorable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them out of their borders.

51. But they shook off the dust of their feet against them, and came unto Iconium.

52. And the disciples were filled with joy and with the Holy Spirit.

GOLDEN TEXT—*Behold, I have given him for a witness to the peoples, a leader and commander to the peoples.*—Isa. 55:4.

SILENT PRAYER—*The saving Christ light increases in my consciousness day by day.*

A synagogue of the Jews represents the religious mentality of man. Spiritually awakened thoughts may be in that mentality, but while such aggregations of thoughts are based upon a concept of Truth, for the greater part they have not yet received the true inspiration of the Holy Spirit.

The result of proclaiming the Christ truth in the phase of mentality that is typified by the Jewish syna-

gogue in Antioch of Pisidia is that many of the fixed, formal religious thoughts (Jews) and outer mortal thoughts that have taken up with religious ideas (devout proselytes, Gentiles), follow the word of Truth with its broadening, enlightening vision (Paul and Barnabas) to find out more about the Christ life and light. When the next Sabbath came "the whole city was gathered together to hear the word of God." The Sabbath, in individual consciousness, is a period of prayer and meditation on the things of Spirit; it is the quieting of the personal so that the individual mind may rest in the consciousness of the divine presence.

All the thoughts in us that are hungering for more and truer light are drawn together by Spirit to the place at which they may receive the desired understanding. This assembling of the thoughts is symbolized by the gathering of the people into the synagogue to hear Paul and Barnabas. The resurrecting Christ power, that awakens our thoughts to the Truth and makes us very enthusiastic over it, stirs up any error tendencies that may be lying dormant in the faculties that are being awakened by the new light. For instance, when love is strengthened in our consciousness, unless our love faculty has been thoroughly purified, such errors as hatred and jealousy will be aroused into action. As we grow in understanding, such manifestations cease to trouble us, because we learn what they mean and how to handle them; we give thanks for the greater inflow of love and Truth, which is abundantly able to overcome and to cleanse away error expressions.

At the beginning of our overcoming experiences we are likely to do as the Jews of Antioch did, but even if we let resistance arise in us and apparently drive Truth away, we do not kill it out entirely. Many of the thoughts that belong to the center of consciousness where the Word has gained an entrance are awakened, and Truth remains in them as leaven that keeps on working

even though error seems for the time to prevail. (Paul and Barnabas left many believers behind them in Antioch of Pisidia.)

The text, "It was necessary that the word of God should first be spoken to you" (verse 46), means that the word of Truth declared in man's consciousness always reaches his religious thoughts and ideals (the Jews) first. However, if one is so prejudiced in his religious views that he casts the word from him, the Gentiles (his more worldly and outer reasoning thoughts) will take it up, in measure at least. "We turn to the Gentiles," Paul said. This, with verse 47, signifies that the saving Gospel is for the whole man.

The text that in the American Standard version runs, "As many as were ordained to eternal life believed," reads in the Emphatic Diaglott: "As many as were disposed for aionian [age-lasting] Life, believed." The latter rendering of the text seems to be the better. All people are ordained to eternal life. Salvation is for the whole of man, for his outer organism as well as for his soul; but not all persons, nor all of our individual thoughts, are ready for Truth when it is first proclaimed, though all will come to perfect understanding in due season. As we daily declare the truth over and over to ourselves, our thoughts and faculties and the very cells of our bodies will awaken, until finally we shall be fully resurrected into the Christ.

QUESTIONS

1. What does a synagogue of the Jews represent?
2. What does the Sabbath signify in individual consciousness?
3. What, besides thoughts of Truth, does the resurrecting Christ power stir up within us? Explain.
4. Can we drive Truth entirely from our consciousness, after it has once gained entrance?
5. Explain verses 46, 47, and 48 of this lesson.

Lesson 3, July 19, 1925.

Unity Subject—TRAINING THE EMOTIONAL NATURE.

International Subject—THE GOSPEL IN LYSTRA.—Acts 14:8-20.

8. And at Lystra there sat a certain man, impotent in his feet, a cripple from his mother's womb, who never had walked.

9. The same heard Paul speaking: who, fastening his eyes upon him, and seeing that he had faith to be made whole,

10. Said with a loud voice, Stand upright on thy feet. And he leaped up and walked.

11. And when the multitude saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12. And they called Barnabas, Jupiter; and Paul, Mercury, because he was the chief speaker.

13. And the priest of Jupiter whose *temple* was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes.

14. But when the apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude, crying out

15. And saying, Sirs, why do ye these things? We also are men of like passions with you, and bring you good tidings, that ye should turn from these vain things unto a living God, who made the heaven and the earth and the sea, and all that in them is:

16. Who in the generations gone by suffered all the nations to walk in their own ways.

17. And yet he left not himself without witness, in that he did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness.

18. And with these sayings scarce restrained they the multitudes from doing sacrifice unto them.

19. But there came Jews thither from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead.

20. But as the disciples stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas to Derbe.

GOLDEN TEXT—*Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.*—Matt. 5:10.

SILENT PRAYER—*I am poised in the assurance that God is good and that he is the same yesterday, today, and forever.*

We sometimes find within ourselves states of consciousness that have been inherited from the human side of parentage; for example, the belief in inefficiency. This belief is symbolized by the man who is "impotent in his feet, a cripple from his mother's womb, who never had walked." The inefficiency is described as being in the feet, the feet being typical of the phase of the understanding that comes in touch with outer conditions. The region in which the disciples are represented as preaching, is the wild, uncultured Lycaonia, which means "wolfland." The people of that country were nature worshipers, passionate and emotional. When Paul healed the lame man by fixing his eyes upon him and telling him to stand upright, the people at once cried out that the gods had come down to earth in the form of men. They called Paul, Mercury; and Barnabas, Jupiter. They proceeded to prepare a sacrifice of oxen in honor of these two men.

In the subconscious regions of our own minds, inherited thoughts hold some of the natural functions in obeyance; these thoughts, when released by the word of Truth, liberate waves of emotion, which are not always wise or stable. The judgment of the emotions is not dependable. The emotions pour out a flood of praise and adoration one moment, and a whirlwind of censure the next. When they are not trained and established in divine understanding, they are moved by every passing thought. The Lycaonians wanted to offer sacrifices to Paul and Barnabas as gods from heaven, but when

the jealous Jews from Antioch made charges against Paul and Barnabas, the Lycaonians turned right about; they stoned Paul into insensibility, and dragged him out of the city.

The lesson for you to derive from this incident is: Watch your emotional nature. Do not esteem as miraculous the great uplifts that come to you in your moments of spiritual illumination, but know that you are simply developing the inherent powers of your own being. Cultivate stability and poise of soul. Do not be blown about by every wind of doctrine, but quietly and dispassionately weigh your every thought in the balance of your own higher understanding. Do not attribute the powers of your own spirit to some outside source. "Why do ye these things? We also are men of like passions with you, and bring you good tidings, that ye should turn from these vain things unto a living God."

In meeting seeming opposition, either within ourselves or in the outer world, we must always remember that combativeness is not of the Spirit; opposition arises from the personal, that which lacks true understanding. By keeping our vision steadfastly in harmony with the one Presence and one Power, we shall cause adversity to disappear and shall bring about freedom of the whole man.

QUESTIONS

1. What states of consciousness in us are symbolized by the man who was "impotent in his feet"?
2. What relation do the impressions in the subconscious mind bear to bodily functions?
3. How are emotions sometimes set free?
4. How should emotions be dealt with? Can their judgment be depended upon?
5. How is opposition overcome?

Lesson 4, July 26, 1925.

Unity Subject—PRINCIPLES COMPARED WITH CEREMONIES.

International Subject—THE COUNCIL AT JERUSALEM.—Acts 15:1-11.

1. And certain men came down from Judæa and taught the brethren, *saying*, Except ye be circumcised after the custom of Moses, ye cannot be saved.

2. And when Paul and Barnabas had no small dissension and questioning with them, *the brethren* appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3. They therefore, being brought on their way by the church, passed through both Phœnicia and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4. And when they were come to Jerusalem, they were received of the church and the apostles and the elders, and they rehearsed all things that God had done with them.

5. But there rose up certain of the sect of the Pharisees who believed, saying, It is needful to circumcise them, and to charge them to keep the law of Moses.

6. And the apostles and the elders were gathered together to consider of this matter.

7. And when there had been much questioning, Peter rose up, and said unto them,

Brethren, ye know that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe.

8. And God, who knoweth the heart, bare them witness, giving them the Holy Spirit, even as he did unto us;

9. And he made no distinction between us and them, cleansing their hearts by faith.

10. Now therefore why make ye trial of God, that ye should put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear?

11. But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they.

Golden Text—*We believe that we shall be saved through the grace of the Lord Jesus.*—Acts 15:11.

SILENT PRAYER—*I worship God in spirit and in truth.*

In the early Christian assembly at Antioch a dispute arose as to whether or not the Gentiles who believed in Christ should be circumcised and should keep the law of Moses. Our lesson for today deals with that dispute. The Pharisees, who were very formal in their religious views, said that Gentile Christians must be circumcised and must keep the Mosaic law, in order to be saved. It was decided, however, that Gentile converts should not be troubled with Jewish ceremonies and religious customs, but that they should instead follow four simple rules. These rules were that they should "abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication" (Acts 15:29). The *spirit* of Christ's teaching was regarded as paramount, and the rites and the ceremonies of the church were regarded as secondary. The rites and the ceremonies were regarded as being unnecessary, since Christ alone is the cleansing, saving power for both Jews and Gentiles. "We believe that we shall be saved through the grace of the Lord Jesus, in like manner as they," were the words of Peter, who represents the spiritual quality of a living faith in the power of God.

The ceremony of circumcision, as practiced by the Jews to indicate a certain conformity to the Mosaic law, is symbolical of the cutting off of certain tendencies of the mortal mind, and indicative of a desire for purification and cleanliness. Under the law of Jesus Christ, circumcision is performed only in its spiritual meaning, and stands for the purification of the individual from sin and death. When one has entered into realization of the spirit of the law, the symbol is no longer necessary to soul growth. "Circumcision is that of the heart, in the spirit not in the letter." Paul tells us that one may be circumcised in the flesh and still be unrighteous. The

important thing is that one become "a new creature." (See Gal. 6:15; also, 5:6.) He who keeps the precepts of divine law and seeks to embody the principles of Truth in his mind, his body, and his affairs, is circumcised spiritually, which is the essential purification.

Many Christians today, like the Pharisees of old, are bound by rites and ceremonies. They think that all must observe certain religious forms, to be sure of complete salvation. We Truth students have learned that back of every outer ceremony there is an inner truth. We know that when we serve God in Spirit the inner truths are worked out in our consciousness and we do not have to conform to the outer rites; thus we have found that the true baptism, for which the water baptism stands, is an inner cleansing of the mind and life through denials of error. For those who understand its real significance, the Lord's Supper no longer requires the partaking of a morsel of bread and a sip of wine; it has become an inner daily communion with Christ wherein they partake of his body (pure spiritual substance) and of his blood (the life of Christ), through affirmations and realizations of the spiritual presence as being the very life and substance of their lives, their minds, and their bodies. The same general rule applies to all outer religious ceremonies. The ceremonial washing of the feet symbolizes a cleansing of the phase of the understanding that comes in touch with outer conditions of life; it also teaches loving, humble, sincere service to God and to man.

When we are in doubt as to the value of keeping any outer form, or as to what we shall do in any matter that presents itself to us, we can settle our doubts and questionings by presenting the matter to the council of Christians at Jerusalem: By getting still and turning the attention within to the heart center (Jerusalem, the abode of peace and the center through which we receive inspiration from Spirit), we can come in touch with our

inner spiritual faculties and high ideals, "the apostles and elders." Then we can hold a consultation with Spirit and the desired understanding will be given us.

Peter was sure that it was not necessary for the Gentiles to be circumcised, since the Holy Spirit had fallen on Cornelius and his household without their having conformed to this rite. He cited this example as proof that men could be cleansed of God through faith, and therefore had no need of the outer symbol. Peter no doubt referred to the Cornelius about whom he had the vision. (See The Acts, 10th chapter.)

The great teaching of this lesson is that we are not saved by outer symbols, no matter how long and faithfully these symbols have been observed by good Christian people in the past. We are saved by our inner keeping of the spirit of the truth that is back of the symbols, by believing in the Christ within us, and by following Jesus to the complete putting off of the old man of sin and the putting on of the new man.

"The law of the Spirit of life in Christ Jesus made me free from the law of sin and of death."

QUESTIONS

1. What is symbolized by the Jewish ceremony of circumcision?
2. When is the symbol no longer necessary to soul growth?
3. What is back of every religious ceremony?
4. What is the truth back of water baptism, the Lord's Supper, and feet washing?
5. When we are in doubt about the keeping of any outer form of religion, or about any problem, how can we settle our doubts?
6. What is the great teaching of this lesson?

Work is God's ordinance as truly as prayer.—*George D. Boardman.*

HEALTH

Through faith in the power of the Holy Spirit, promised by Jesus, I am freed from sin and evil and restored to health and harmony.

Health is the natural estate of man, and we all are seeking restoration to health because it is our divine birthright. The early Christians did marvelous healing by exercising faith in the power of the Holy Spirit. Because of nonrecognition of this mighty attribute of God, we have lost remembrance of the harmony of mind and health of body which, under the divine law, belong to us. Jesus promised that the Holy Spirit should come upon us and bring to our remembrance all things, even the innate Spirit of health which is the very foundation of our being.

HEALING THOUGHT

July 20 to August 20

Through faith in the power of the Holy Spirit, promised by Jesus, I am freed from sin and evil and restored to health and harmony.

PROSPERITY THOUGHT

July 20 to August 20

Through faith in the all-providing Christ mind, I am blessed with abundance.

PROSPERITY

Through faith in the all-providing Christ mind, I am blessed with abundance.

To understand and to reap the benefits of the mysterious attribute of God mind called faith, we must use it, and use it on the highest plane of activity. For this reason we affirm our faith in the all-providing Christ mind. Such an affirmation raises our faith to the faith of Christ. Through faith Jesus Christ did mighty works. His faith provided food for the multitude; and he promised that all those who had like faith should do the works that he did, and even greater works. Therefore we are justified in making the highest claims for ourselves through faith in Christ Jesus.

THE CHRIST SPIRIT

The following excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world.

MAHATMA GANDHI

The World Tomorrow, published in New York by the Fellowship Press, Inc., is a "journal looking toward a social order based on the principles of Jesus." All the articles in its issue of December, 1924, were devoted to Mahatma Gandhi. Mahatma Gandhi is perhaps the only great political leader in the world's history who has based his actions on the principles laid down by Jesus in the Sermon on the Mount; and for that reason we are mentioning him and his work in these columns. The following quotations are taken from The World Tomorrow.

Mahatma means "the great soul," or "saint."

In 1919, when the Hindus wished to cast off the yoke of British rule, revolt broke out in many parts of India.

Gandhi put himself at the head of it and imposed upon it his sublime law of non-violent non-coöperation. For the first time in history a great people sought freedom not with the sword but with the spirit, or, rather, with the "sword of the spirit." . . .

Gandhi is preëminently a spiritual leader. He is a devout worshiper of God and a constant and ardent practitioner of prayer. "No act of mine," he testifies, "is done without prayer." In its practical phases, Gandhi's religion has ideas and disciplines peculiar to the Eastern world, but in essence it is the religion of universal love interpreted, after the example of Jesus and Tolstoy, in terms of non-resistance. To love all men, including enemies—to overcome their evil with your good—is the basic principle of his life. . . .

It is one of the ironies of history that a man essentially spiritual in nature and interest should have been led by circumstances to assume the leadership of his people in a great movement of national liberation. . . .

But to understand Gandhi we must know him in regard

to the source of his moral and spiritual life. He is a blend of Hindu and Christian elements. He is a deeply religious man. . . .

The leading social thinker of India, a Christian editor, and Mahatma Gandhi were talking together when the first named said: "Well, it is very difficult for us to say where our Hinduism ends and where our Christianity begins." And turning to Mahatma Gandhi he said: "Isn't that so, Mahatma Gandhi?" After a moment's thought he replied: "Yes, that is so. 'Our Hinduism . . . our Christianity.' "

How thoroughly he grasped some of the essentials of Christianity is revealed in one of the talks the writer had with him. I suggested to him that I was very anxious to see Christianity naturalized in India, not a foreign thing, but a part of the national life and contributing its power to the uplift of India. I asked him what he would suggest that we should do in order to make that possible. He thoughtfully replied: "I would suggest four things in order to make that possible. First, I would suggest that all of you Christians, missionaries and all, should begin to live more like Jesus Christ. Second, I would suggest that you must practice your religion without adulterating it or toning it down. Third, that you make love central in your lives, for love is central in Christianity. Fourth, you should study the non-Christian religions more sympathetically to find out the good that is in them, in order to have a more sympathetic approach to the people."

When Gandhi's followers get out of hand, he fasts as an act of penance; this brings them to time—to a realization of how they have fallen away from their ideals—more quickly than anything else could do. Last September riots occurred between his Moslem and his Hindu followers.

He decided to keep a fast of twenty-one days as a penance for his sins and the sins of those who had pledged non-violence and then had gone back on their pledge. It was a drastic resolution, and a dangerous thing for any man to do at any time. It was almost suicidal in the case of Mahatma Gandhi, who weighed about ninety pounds at the age of fifty-six and had just recovered from illness. The news of the fast spread through the country like fire, and created a panic. Everywhere people sat up and began to think.

Shortly the wires began to buzz with messages imploring him to break his fast and promising to end their quarrels. Das, Nehru, Annie Besant, Malaviya—in short, leaders of all shades of public opinion and votaries of all faiths and nationalities, including the English Lord-Bishop, the Metropolitan of India—begged him to end his fast. They all met in a hurriedly summoned conference at Delhi and passed resolutions reaffirming their belief in non-violence and Gandhi's principles. He received their messages and resolutions with grateful thanks, but continued his fast. It was a sacred vow—a bond between him and his Master. . . .

From reports at hand, it is evident that Mahatma Gandhi's fast has accomplished his purpose of once more awakening the country to a realization of its plight and recreating in the minds of the people a sense of their duty and responsibility.

C. F. Andrews, a well-known Christian missionary in India, referring to Gandhi's twenty-one-days fast, writes:

My gaze turned back to the frail, wasted, tortured spirit on the terrace by my side, bearing the sins and sorrows of his people. With a rush of emotion there came to memory the passage from the Book of Lamentations, "Is it nothing to you, all ye that pass by? Behold and see, if there is any sorrow like unto my sorrow." And in that hour of vision, I knew more deeply, in my own personal life, the meaning of the cross.

Another writer in The World Tomorrow adds:

The leading social thinker of India when Gandhi was jailed wrote in his paper: "What the missionaries have not been able to do in fifty years, Gandhi by his trial and incarceration has done: he has turned the eyes of India toward the cross."

When in the *ashram* one of the boys told Gandhi something that he believed, but which later he found out to be a lie, Gandhi called the school together and said: "I am sorry to find out that one of you is a liar. As punishment I am going off and fast today." That boy could never get over the fact that the man who so cared for him was suffering on his account. Long after any physical pain would have died away this mental and spiritual pain persisted and punished him. That is power.

SOCIETY OF SILENT UNITY

"Be still and know that I am God."

The Society of Silent Unity is the department of the Unity School that helps to bring our absent friends into closer touch with the Holy Spirit.

People everywhere are struggling with life's problems and failing to solve them because they do not know how to get the help of the Holy Spirit.

It does not matter how serious your problem may seem, there is a power that will assist you to solve it. What you need is a better understanding of that power and your relation to it.

For more than a quarter of a century Silent Unity has been showing people in all parts of the world how to escape ills of every description—ills of mind, body, and affairs.

If you are sick, the Holy Spirit will heal you; if you are in financial need, the Holy Spirit will show you the way to prosperity; if you have been unjustly treated, the Holy Spirit will restore your own to you; if you are unhappy, the Holy Spirit will adjust conditions for your family and for your friends and will bring about harmony.

Silent Unity makes no charge for its services. Its work is a work of love and is supported by those who love to give to a good cause.

Write to us freely, wherever you are. We can, through the Holy Spirit, reach you in the remotest corner of the world. Your letters will be held strictly confidential.

UNITY SCHOOL OF CHRISTIANITY
SILENT UNITY DEPARTMENT
917 Tracy, Kansas City, Mo.

EXTRACTS FROM LETTERS

Written by Silent Unity

THE SPIRIT AND THE LETTER

The text, "The letter killeth, but the spirit giveth life," has reference to the outer commandments and ordinances of the law, and to their inner spiritual application which necessitates a change of heart, of mind, and of the entire life. The letter does not save any one from sin's wages, death, but the spirit establishes one in eternal life. The letter symbolizes the outer types and ceremonies of Christianity, and the spirit symbolizes the truths which stand back of these symbols.

One of the commandments (the letter of the law) is: "Thou shalt not kill." To refrain from killing any one, while hating others and wishing evil upon them, will not save one from the penalties of sin. The inner spirit of this law must be observed. This spirit is revealed in I John 3:15: "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." We must erase all hatred from our consciousness and must learn to love everybody, to keep the spirit of this law. We must feel compassion, tenderness, forgiveness, and love for all, and we must think and speak only good concerning all. In doing this we fulfill the spirit of the commandment not to kill, and we shall reap the fruits of righteousness in health, peace, and plenty.

Another commandment is: "Thou shalt not commit adultery." But simply to keep from doing the outer act that is commonly known as adultery, is not sufficient. Lustful thought and desire must be erased from the heart through the cleansing life of Spirit, and one must be purified from all thoughts of evil. By thus

obeying the inner spirit of the law, one avoids dissipation of his vital energies and he conserves his forces to life eternal.

The inner spirit of the command not to steal is to overcome all envy of others and all desire for anything that belongs to another; it is to love others so well, and to become so free from selfishness ourselves, that we prefer to see other individuals having and enjoying things rather than to possess them ourselves; it is to become so conscious of the omnipresent bounty of God that we know that we do not have to deprive any other person in order to have our own needs supplied. There is plenty for all; what others have demonstrated we also have the ability to demonstrate.

Water baptism is symbolical of the one and only true baptism, that of the Holy Spirit, which cleanses us from wrong thoughts and intents and establishes us in right thinking and right impulses, leading of course to right doing. The Lord's Supper, or communion service as held by the churches of today, is the outer letter of the true eating of the body of Christ and the drinking of his blood.

In finding out and obeying the truths for which the symbols of Christianity stand, one can change his whole life to conform to Truth. Conforming to Truth, he will no longer need outer laws, for he will be a law to himself. The true spirit of the entire law will have been written in his heart and in his inward parts; it will have become his very nature, his very life. He will be so filled with love and good will toward everybody, including himself, that he not only will never think of doing evil, but he will be active in living the truth and in doing loving service to God and to man. Jesus Christ said that love is the fulfilling of the law. Love is the spirit of the law, and he who becomes perfected in love has eternal life abiding in him.

BELIEVING THAT YE HAVE RECEIVED

How can I believe that I receive right away the thing that I ask for?

When you learn more fully of God and your relation to him, you can come to believe that you have already received that for which you pray. You want health and wholeness from God. Health and wholeness are ideas. You should believe that you have already received the desired ideas, even before you ask. Ideas flow into your mind, and as you hold to them, think about them, and claim them as yours, they will begin to take on substance through the faith that you exercise in claiming them. Faith is the mental quality that clothes with substance the things not seen. Exercise faith and before long you will find the desired ideas expressing in your body. Your body will take on the picture of health that you hold in mind when you think of the idea, health. Learn to use the ideas which come to you, by dwelling often in thought upon them. In this way they will gradually take on substance and come into expression in your body and affairs. Remember that as the offspring of God you inherit all the ideas of Good—wisdom, love, prosperity—but you must claim them if you wish them to express in your life.

TRUE PRAYER

Do you pray for people to get whatever they ask?

We do not pray that people may receive all the specific things for which they ask. It is our mission to teach of the indwelling Christ (the Father within) and to speak the quickening word of Truth that will help to awaken the consciousness to his presence. When any one asks our help we attempt to lead him to seek the Father within and, finding Him, find peace, health, harmony, and prosperity. Where our purpose is understood and we have the prayerful coöperation of the one seeking help, good in some form is increased in his life.

SILENT UNITY HEALING

"What hath God wrought!"

[In writing Silent Unity for help, be sure to give your full name and address.—*The Editors.*]

HEALTH

Cleveland Heights, Ohio—I wrote requesting your prayers that I might be healed of goiter. Today, after three months of your ministry, I am perfectly well. I have gained 27½ pounds, and have returned to work in spite of the doctor's prediction that I would not be able to work for six months. I thank God and you for your good service.—*T. E. C.*

Los Angeles, Calif.—I have had a wonderful demonstration. It seemed as though I could no longer endure the pain in my lungs, when suddenly there swept through me a glorious feeling of uplift and wholeness. The pain left and I felt rather than heard these words: "I am healed." Words cannot express my gratitude and thankfulness to God and to you.—*Mrs. F. H.*

Chicago, Ill.—I wrote asking prayers that my husband might regain his eyesight and that he might have prosperity. My husband now sees well and has a good position. I am very happy in Christ and I praise Unity continually. —*Mrs. E. T. T.*

Montesano, Wash.—My friend has asked me to write you a letter of thanks for her recovery from diphtheria. She was given just a few hours to live, when I sent you the telegram. Two hours later she was on the road to health. Your work is wonderful.—*H. P.*

Denver, Colo.—I thank God and Silent Unity for the help that my little boy has received. A vaccination sore that had been open for several weeks was completely healed in a few days.—*Mrs. E. D. W.*

Joplin, Mo.—My husband asks me to tell you that he is healed of rheumatism. You helped him at once. Praise the Lord.—*M. P.*

Calgary, Alta., Canada—A man of my acquaintance was dangerously ill. The doctors said that an operation might save him. After the operation they said that he could not recover and his relatives gathered around him in the hospital. For four hours we prayed and the man rallied and recovered. The next day the doctors pronounced him out of danger; they said that it was the first case of the kind

in which the patient had recovered. God wrought the miracle.—*Mrs. J. C. E.*

Slidell, La.—I wrote you for prayers for my husband, who had been taken to the asylum as the result of a nervous breakdown which affected his mind. I cannot thank you enough, for I know that our prayers were answered. He was discharged from the asylum as perfectly normal again. —*Mrs. L. G.*

Larchmont Manor, N. Y.—I asked you to pray that my husband might be healed of indigestion and of severe pain. He has been healed, and we both are thankful to God and to you. I inclose a check, blessing it that it may be multiplied to you in your work.—*E. F. R.*

Webster Groves, Mo.—My hearing has been restored. After I received your letter, something in my ear broke. For several days the snapping sensation continued, but there was no discharge, then the distressing pressure passed away. Now, I can hear the clock tick when I am several feet away from it. I thank God and Unity for my healing.—*M. L. H.*

Peoria, Ill.—Several weeks ago I wrote you asking prayers for the restoration of my health and my hearing. You may discontinue prayers, as both my health and my hearing are restored to me.—*C. M.*

Paducah, Ky.—The lid of a trunk fell on little G. L.'s hand. I said: "God will not let it hurt my little girl." She stopped crying instantly when I raised the lid from her hand. The impact did not make a mark. Praise the Lord.—*M. F.*

Los Angeles, Calif.—Recently I wrote asking your prayers for my daughter. She had enlarged glands; her neck was swollen badly. About five days after I wrote, the swelling was all gone. It was the most wonderful demonstration of God's work that I have ever seen. Thanks to God and Unity.—*Mrs. G. B.*

Beaumont, Tex.—I wrote you asking prayers for a sister that had been given up to die. Today my sister is doing her own work.—*Mrs. A. N. G.*

New Westminster, B. C., Can.—You may discontinue prayers for our little girl who was very sick from smallpox. We are very thankful for God's wonderful power and love. May God bless each one of you.—*Mrs. A. T.*

New York, N. Y.—My daughter is entirely cured. Very shortly after I sent you a telegram the lumps in her

breasts became smaller and now they are entirely gone. —*Mrs. H. K.*

Milwaukee, Wis.—You may discontinue prayers for my wife, for whom I asked your help. She had had a severe attack of gallstones. After I wrote the letter she improved very rapidly. She now is up and around. I thank God and Unity for the help that you gave us.—*J. H. D.*

San Diego, Calif.—Some time ago I wrote you for prayers for healing of liver trouble, indigestion, and gallstones. Soon after I wrote you I was relieved of all pain. I have not had the least touch of these diseases since. I can never thank God and Unity enough for the many blessings I have received.—*Mrs. C. D. C.*

Kansas City, Mo.—I thank you for the showers of blessings that I have received through your prayers. There was a small growth on my eye and I was told by a specialist that unless it should be removed it would in time affect the sight of the eye. I asked one of your healers to pray for me, and in a healing meeting I was instantly healed. May God bless and prosper your work.—*F. M. L.*

N. Vancouver, B. C., Canada—I wrote you for help for my daughter, who had symptoms of severe internal trouble. She had not been strong since an operation more than a year ago and it was feared that another operation would be necessary. I asked that she might realize the truth of God's healing power so that she could help herself. Our prayers have been wonderfully answered. The improvement in her condition began just after I had written to you, and today she is better than she has been before in years. I am so grateful to God and to Unity for this great blessing. —*Mrs. E. N. M.*

San Diego, Calif.—I wired you for prayers that my daughter might be healed of asthma and a severe cold. That very night, even before you had received my message, she began to improve. She has had no asthma since, although she had been afflicted for weeks. Words fail me to express my gratitude for your help.—*I. F. S.*

Hot Springs, Mont.—I want to thank you for your prayers. I feel that I am well. I have a better understanding of Truth and can use it much better than I could use it before I received your help. I am seventy-four years young and I do all my housework, washing, and ironing, and I am making a big garden. My friends say that I move like a young girl.—*E. A.*

PROSPERITY

San Francisco, Calif.—The inclosed amount is a small expression of a large gratitude. Today a most wonderful way was opened to me to pay some urgent bills. My health is much improved and my hopes are revived. I thank God and my friends in Unity.—*J. S.*

Champaign, Ill.—You may discontinue prayers for my prosperity. God has heard and answered. All praise to Him.—*Mrs. E. M. F.*

Boston, Mass.—I have received wonderful help since writing you for prayers for prosperity. May God bless you in his holy work.—*C. R. L.*

Newark, N. J.—I now have a position. I thank God for his goodness and Unity for its prayers in my behalf. —*D. P.*

Newkirk, Okla.—I thank you for your prayers and for all the good that has come to us through them. My husband found a position that is much better than the one he was trying to get when I wrote. We have decided to tithe.—*Mrs. C. E. C.*

Redwood, Wash.—You have helped us much in financial matters. My husband has a good position and my sons have work all the time. I thank God and Unity, not only for financial blessings, but for my clear understanding of God and man.—*Mrs. R. E. C.*

Chicago, Ill.—I have been wonderfully prospered. I have the best position that I have ever had. I thank God for his goodness and I bless Unity for a clearer understanding of Truth.—*A. V. L.*

Pasadena, Calif.—I want to express my gratitude for your wonderful help. The apartment is rented for a period of three months, and for a higher rental than I had anticipated.—*M. A. H.*

Rutherford, N. J.—I asked your prayers that I might rent my flat, which had been vacant for some time. The lease has been signed. I thank God and you.—*M. K.*

Los Angeles, Calif.—I wrote asking your prayers for our prosperity. We were in desperate straits financially. In less than a week a loan that had been out a long time was paid us, giving us enough funds for immediate necessities. In a few more days my husband secured an excellent position with a very good future. I thank you for your prayers. I am putting aside, for Silent Unity, a definite

proportion of the money that comes into my hands.—*Mrs. G. F. O.*

Alameda, Calif.—My husband has obtained work. Please continue prayers, that he may be successful in his new position. We thank God and you for our blessings.—*Mrs. M. L.*

Los Angeles, Calif.—We have been greatly blessed and prospered through your prayers. The factory is now running night and day to fill the orders that have come in.—*Mrs. B. T. L.*

Chicago, Ill.—My son found a position the same week in which I asked you for prayers for him. I cannot find words to express my gratitude and appreciation for the good that we have received.—*B. B.*

Robinsonville, Miss.—Your prayers have wrought wonders in my affairs. I am receiving just three times the amount of my former salary.—*F. H.*

New Bedford, Mass.—Your prayers have brought me profitable work. I thank you for your help.—*O. B. P.*

PROSPERITY BANK

Pasadena, Calif.—A little more than a month ago I wrote for a prosperity bank. Within a week I found profitable work and I have been happier and in better health since receiving the bank. The pamphlet about tithing was very instructive. I am glad to tell you that I have been tithing regularly for several months.—*M. G. W.*

Anaheim, Calif.—When we sent for the prosperity bank we needed about $500 to pay several bills. We thought that we should have to borrow this amount, but much to our surprise business picked up and in two days we took in the whole sum needed. We consider this a most remarkable demonstration, as it is two years since we had had such prosperity in our business.—*Mrs. K. J.*

Kansas City, Kans.—I thank you most heartily for your prayers. On the day that I wrote asking for the prosperity bank, I was informed that a position that I had long wanted would be mine next month.—*Mrs. W. F.*

Glendale, Calif.—I thank you for your prayers. My prosperity bank has brought me an increase in salary and the return of some valuable papers to me.—*F. B.*

Gary, Ind.—The prosperity bank plan has worked wonders for me. With my last bank God gave me a home

in an unexpected way. I am abundantly supplied in every way. Everything began to harmonize when I learned to let God's will be done. I am filled with happiness.—*H. H.*

Pearlington, Miss.—We received our prosperity bank five weeks ago and I cannot begin to name all the good things that have come to us. My husband's salary was raised the first week. We received money that we never expected to receive, and many other good things have come to us.—*Mrs. C. G.*

TITHING

Los Angeles, Calif.—I inclose part of my tithe. I have progressed rapidly since I began tithing. I praise God and Unity for the good that comes to me and to my family. —*A. J. W. B.*

Oklahoma City, Okla.—We inclose our tithe. Our pleasure grows with each tithe that we send. The income from which we draw the tenth part grows also.—*B. J. H.*

Cleveland, Ohio—Inclosed please find my tithe. I am happy to send my tithes to you, for I feel that you are doing more than any other organization to help people to know and to understand God. God bless you.—*E. H. B.*

Wilmington, Del.—I have been tithing for two or three years and the practice has blessed me in many ways. Now it is a joy to send in my tithe, whereas before I felt that every cent should be saved, and it hurt me to give. God has blessed me greatly, especially during the last few years, since Unity has changed my attitude toward Him. Nearly all my life I had been sickly and unhappy. I wish that I could express to you how happy and comfortable I now feel. As a slight token of my gratitude I inclose a check for $50. God bless Unity and all who are connected with it.—*E. G.*

Cranbrook, B. C., Canada—Inclosed find $35, my tithe. This is my first month of tithing and I have been wonderfully blessed. I have paid off two old bills and have paid a little on two others, besides meeting regular expenses. I thank you for all that you have done for us. —*O. R.*

BE YE TRANSFORMED

Lincoln, Nebr.—Words cannot express my gratitude to you for the healing of my son. I wrote you for prayers to help him overcome a bad habit; also that he might do

well in school. He is doing splendid work in school and is like a boy born anew.—*Mrs. A. W.*

Mankato, Minn.—Unity has done wonderful things for me, besides healing my body. It has completely changed my attitude toward life. I am much happier, and more patient, considerate, and loving. I thank you and bless Unity for the good that it is doing.—*Mrs. M. L. R.*

MOTHERHOOD

Kingsburg, Calif.—I wrote you asking you to help me through my confinement. I was confined and had a very easy time. The doctor said that he might have to use instruments. I kept holding Truth thoughts. I also kept knowing that instruments would not be necessary, and they were not. I now have a big, healthy, baby boy. I am only sixteen years of age. I am truly thankful for your prayers and I know that God gave me an easy confinement. —*Mrs. L. C. V.*

Columbus, Ohio—I received your letter and your lesson for the first month. I have felt much better since I have been studying the lesson. I can hardly realize that I am again to become a mother. I have none of the disagreeable feeling that I had with my first child.—*H. J. R.*

Upper Montclair, N. J.—The baby came in perfect condition. Everything has worked in divine order, and my heart is grateful to God all day long.—*J. B. G.*

Fresno, Calif.—My daughter, for whom I asked your prayers, has received the benefit. She gave birth to a perfect baby girl, and surprised the doctor with a quick delivery. May God's blessings be with all you dear people in your work, is my earnest prayer.—*Mrs. R. R.*

Leupp, Ariz.—Six weeks ago I wrote you for help in overcoming menstrual trouble after the baby arrived. I had been annoyed nearly ten months. My letter to you was posted Friday morning and by Saturday night the trouble was all over. I thank God and Unity for the cure.—*Mrs. H. S. S.*

Cleveland, Ohio—Little A. P., for whom I asked your prayers, is rapidly recovering and you may discontinue your prayers in her behalf. Even before my letter reached you she rested much better; the awful cough ceased and her voice is becoming natural. Friends and relatives marvel at the recovery of the dear child, which seems wonderful in view of the fact that three doctors had pronounced her case hopeless.—*Mrs. M. W.*

FROM CHILDREN

Victoria, B. C., Canada—Mother wrote you asking prayers that I might be healed of a cough. I am glad to write that it is leaving. You have helped me very much in my school work. I say The Prayer of Faith every day. —*J. C.*

Scio, Oregon—Mother told me to write to you, as she and I have great faith in your prayers. I hope that you will join me in prayer and help my mother to get well. I was blind when I was young. You prayed, and God healed me of blindness.—*R. F.*

Beloit, Wis.—Unity has helped me very much with my studies. I have been able to do two assignments in one week; ordinarily it takes a week for one. I am certain that I shall have a good report this month. Please continue your prayers for me.—*E. T.*

Almo, Ky.—I have taken the examinations and passed them. My average is 98%. I am valedictorian of my class. I thank you for your prayers and I hope that all who need prayers will write to you.—*M. E. S.*

GOOD WORDS CLUB

Paterson, N. J.—Through my membership in the Good Words Club I am finding the word to be the great force by which we build or destroy. As we grow spiritually, we use constructive words, and thereby eliminate every destructive thought.—*Mrs. M. W. W.*

New York, N. Y.—I am thankful for the privilege of being allied with the Good Words Club. My membership has helped me to overcome a habit that has been a detriment to my life, the habit of speaking without thinking. I am much happier and I make others happier since I overcame this habit.—*E. H.*

Wilmington, Del.—During the two months that I have been a member of the Good Words Club, I have become conscious of the protection that comes from being one in mind with those who seek the highest in life. I have found it much easier to see the good in others, have become less critical, and have realized the value of attributing to others the best motives in all their doings. I am glad to be a member of the Good Words Club and an exponent of the spirit of Him who said: "Neither do I condemn thee." —*L. H.*

MISCELLANEOUS

Berkeley, Calif.—Since I have had your prosperity bank, much good has come to us. I wanted a better position or income for my husband, and outside of his regular position a business opening has come to him. The members of our family all have good health, since we have learned that God is our help in every need.—*O. C.*

Kansas City, Mo.—I wrote you for help. My husband obtained steady employment two weeks ago, and our domestic life is now of a more harmonious nature. I thank you.—*Mrs. A. B.*

New York, N. Y.—Your prayers have helped me to settle the discord between my friend and myself. You are indeed doing a wonderful work. I read Unity and seem to get in closer touch with the highest thinking.—*M. S.*

RADIO

Cleveland, Ohio—Your concert came in clearly last Tuesday night. Please send me your program and information about your station.—*S. S.*

Lansing, Mich.—I got your station at 12:25 a. m. on October 11. The choir music came in loud and clear and was enjoyed very much.—*D. P.*

Kansas City, Mo.—I am interested in Unity, since hearing its services over the radio.—*J. M. D.*

Kansas City, Mo.—Thank you for your Saturday night and Sunday morning services that I hear over the radio. I greatly enjoy them.—*M. H.*

Chicago, Ill.—I enjoyed your organ recital this evening. Your program came in clear and strong.—*T. O. E.*

Brunswick, Mo.—Your programs come in much clearer and with more volume than they did before the station was moved.—*C. R. E.*

Are you preparing to spend your vacation with us, October 4 to 17? Kansas City offers, at that time, ideal weather for recreation and for study. The Unity conference will provide both inspiration and recreation. You will return to the routine of your everyday affairs with new vigor and enthusiasm and with an inspiration, an ideal for bigger, better things that will surprise even yourself. Remember the dates—October 4 to 17.

PUBLISHERS' DEPARTMENT

SUBSCRIPTIONS PAYABLE IN ADVANCE

Single copies: Unity magazine, $.10; The Christian Business Man, $.10; Wee Wisdom, $.10; Unity Daily Word, $.10; Weekly Unity, $.02; Unity Healing and Prosperity Records, $.30.

Unity magazine. The official organ of the Unity movement. Monthly .....$1 a year

Weekly Unity. Devoted to short articles on practical Christianity .....$1 a year

Wee Wisdom. Teaches Truth to the wee folk. Artistic. Monthly .....$1 a year

The Christian Business Man. Puts Truth into business. Monthly .....$1 a year

Unity Daily Word. A monthly manual of daily metaphysical studies. .....$1 a year

Unity Sunday School Leaflet. Explains S. S. lessons. Weekly .....$1 a year.

Unity Local Program. Gives Sunday program at headquarters. Weekly .....$1 a year

Unity Records. Charles Fillmore's voice records of monthly statements .....$3 a year

Sample copies of these periodicals, except the records, will be sent free upon request.

TO UNITY SUBSCRIBERS

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription. A mark around this notice shows that your subscription expires this month. A subscription blank is also inclosed for your convenience in renewing.

If you care to, you may tear off that part of the pink wrapper upon which your name and address appear, inclose it with check or money order, and mail it to us. This will mean that you have renewed your subscription.

THIRD ANNUAL UNITY CONFERENCE

The Third Annual Unity Conference will be held in Kansas City from October 4 to 17. October, which in this latitude brings the most nearly perfect weather of the year, is ideally suited for recreation and study. Your summer vacation could be spent in no more attractive surroundings than Kansas City offers its October visitors.

Final details and plans for the conference are still being worked out. We suggest that you notify us at once of your intention to be here, as many of our plans will depend on the number of visitors from out of town. For instance, last year during the conference it was found necessary to use one of the Kansas City theaters for some of the meetings, as the Unity auditorium could not accommodate all the people. Then there is the matter of hotel and room accommodations. Arrangements are made with the nearby hotels for a certain amount of space during the conference. These plans will depend also on the number of out-of-town guests who attend the conference.

The Conference offers the following opportunities for advancement, study, help, entertainment, and service:

—a course of lessons setting forth the fundamental principles of Christianity as interpreted by Unity.

—a study of the application of Christianity to business. (The Business Men's Christian Unity will have entire charge of this session.)

—a meeting of leaders from centers in all parts of the country and an exchange of ideas for the conducting of those centers.

—talks by the leading Unity teachers and speakers.

—contact with the teachers and healers at headquarters as well as those from other parts of the country.

—meetings conducted by the society of Silent Unity in the manner in which their daily meetings are conducted.

—a series of healing meetings in which the healing methods taught by Jesus will be demonstrated.

—opportunities to see the Unity work at headquarters in progress in all of its various departments.

—special healing music and inspiring songs led by Unity's own band.

—healing and prosperity meetings.

—meals at beautiful Unity Inn, the largest and most beautiful cafeteria in the world devoted to vegetarianism.

—special noonday get-acquainted luncheons in the Pergola room of Unity Inn.

—sight-seeing trips over Kansas City's beautiful boulevards.

—special conference of the young people with the idea of forming a national federation of Unity young people's societies.

—special Sunday school entertainment and instruction by the children and the teachers of the Unity Sunday school.

—a whole day devoted to the healing power of music.

All your communications in regard to the Conference should be addressed to the Conference secretary, who will be glad to answer any questions concerning the conference, the accommodations, and other details. As suggested previously, you can very materially aid us in making final plans for the conference by notifying us at your earliest convenience of your own plans in this regard.

INNER VISION

or

DREAMS AND THEIR INTERPRETATIONS

"Visions and dreams are representations of ideas and can be interpreted only by one who understands the science of mind."

"There is a great need for a fuller understanding of the meaning of dreams and visions, because the Lord is educating his people everywhere by this means."

"The more one studies the mind and its action, especially the subconscious, the more clearly one sees that dreams must necessarily reveal the state of mind of the dreamer."

These few quotations from this new booklet give some idea of why we felt called upon just now to offer this book. Each of Unity's publications has been brought out to meet some direct need that we have recognized. "Inner Vision" is no exception to this rule.

There have been many calls for such a book and we offer it with the firm conviction that it will answer for these seekers of knowledge the questions which have puzzled them and that it will lead them to a deeper understanding of the significance of their dreams and visions.

The price of this booklet, paper cover, in the standard form for Unity booklets, is $.50.

UNITY STUDENTS INTENSELY ENTHUSIASTIC OVER NEW UNITY PUBLICATION

Publishers Compelled to Print 43,000 Copies of Twelfth Issue

UNITY DAILY WORD SCORES A TREMENDOUS HIT IN METAPHYSICAL WORLD

Letters to Publishers Show the "Kick" Subscribers Get from Daily Lessons

KANSAS CITY, June 20—A Cincinnati, Ohio, woman writes to the Unity School: "My faith forsook me and I was desperate. A friend subscribed to Unity Daily Word for me and it restored my faith." A Centralia, Mo., subscriber sends this word: "I am so grateful for Unity Daily Word. After studying a lesson on forgiveness, I forgave two people." Some time ago, a New Jersey student said: "My doctor prescribed Unity Daily Word."

The above shows you how a professional commercial advertiser might put Unity Daily Word before the Unity field. No doubt many readers of Unity whom we have not been able to reach would be led by such advertising to subscribe to Unity Daily Word or, at least, to send for a sample copy. Although this method of advertising is not Unity's method, we know that if you are led to subscribe to Unity Daily Word ($1 a year), you will be pleased with it.

PUBLISHERS' NOTES

Unity School has recently opened new and attractive quarters in the Jewell building, in the heart of Kansas City's residence section. These quarters consist of an auditorium, with a seating capacity of 200 people, and three smaller rooms. The first of the smaller rooms is used as an office and sales room, the second is comfortably furnished for a reading room, and the third is used for a healer's room. A healer is in attendance there each day and a full line of Unity literature is handled. There is a noon silence and study class each day and there are several regular courses of evening lectures.

This addition to the Unity work was needed to accommodate the increasing number of interested people in the residence sections of the city. It is possible that centers in other cities may find a valuable suggestion in this announcement.

In the July issue of Unity Daily Word, our first anniversary number, we shall begin a series of lessons based on the six steps of creative consciousness. This number will also include a special article, "The Way of Silence."

During its one year of service, Unity Daily Word has more than tripled its list of subscribers. It has met with a delightful response from all who have come in contact with it, and we, the publishers, are glad of this opportunity to express, to all of our friends who have had a part in its growth, our appreciation of their support. We have implicit faith that this newest Unity periodical will continue to grow and progress.

Seekers of prosperity are likely to make the mistake of looking to many sources for their prosperity. They expect their prosperity to come through their salary, through the sale of certain property, through relatives, or through other such sources. They forget that there is but one source of supply and that all apparent sources are merely channels through which supply can flow. The Prosperity Bank Drill is designed to help you recognize the one Source as your source and, by this recognition, to open channels for its manifestation. The details of this plan are explained on page 96 of this magazine.

From England, China, India, Africa, from all parts of the world, are coming reports of wonderful spiritual healing; of new recognition, in affairs of business and state, of the power of God to adjust all things harmoniously. These reports of the press are the straws that show the way that the wind is blowing. People everywhere are watching with interest the progress of the world in metaphysical lines. For this reason the Metaphysical Digest page of Weekly Unity is becoming more popular all the time. It gives the Weekly Unity readers an outlook on the whole situation that they could not get by hours of reading and personal observation. It digests for them press comments from all over the world regarding metaphysical or spiritual things. A year's subscription to Weekly Unity, price, $1, will place this valuable store of information before you for the next twelve months.

Judge B. J. Humphrey, a prominent jurist, recently declared that, so far as he could recall, in his twenty years on the bench but one of the thousands of criminals brought before him had had a Sunday school training. What a remarkable testimonial to the value of the early religious training of children! Unity long ago recognized the necessity of beginning with the children to build the faith and the ideals of manhood. Our books for children, the Sunday School Leaflets, and Wee Wisdom magazine are all planned with this in mind. They are planned first to interest the children and then to attract them by this interest to the Christ principles and ideals. Are you coöperating with Unity in bringing your own little folk into the understanding of divine love that will guide them throughout their lives?

The August issue of Unity magazine promises a real treat to Unity subscribers. It will contain three articles of special merit, written by authors well known to Unity students. The lead article will be by Charles Fillmore; other articles will be: "In the Beginning—the Word," by Arthur P. Buck; "Oneness with the Father," by Cecilia B. Cardwell; and "Bondage or Liberty," by Frances W. Foulks. Be sure that you do not miss this issue.

When you come into the clear consciousness of health and prosperity, they will manifest. If you feel that you need help in getting a clearer realization of Truth, send for the booklet, "Getting the Clear Realization." Price, $.25.

A farmer's wife went to a friend, in distress. She said: "We have had crop failure for four years. Many farmers have lost everything, and one more failure will ruin us, too. I have faith and I've prayed, but it's never brought rain." The friend's answer to this plea for advice forms the first chapter in Unity's new publication, "Truth in the Home." This book is composed of articles by Alice L. Ruth which have appeared from time to time in the Home Department of this magazine. Many of our readers will find in its pages the solution to home problems which are confronting them. This book is published only in a paper cover edition and sells for $.75.

A friend recently sent an offering which she wished used especially in the Wee Wisdom work, if that were possible. Indeed it was possible, and it occurred to us that others of our friends might be interested to know that they too could make offerings to a fund used exclusively for the extension of the Wee Wisdom work. This fund is one that enables Unity to do a great deal of good where it is much needed. For example, many charitable institutions are now receiving Wee Wisdom magazine for their little tots, through this fund made possible by love offerings.

During the warm days of July and August, the kiddies will enjoy the restful amusement that they can find in the Busy Sunbeams and the Handicraft Departments of Wee Wisdom. Each month an idea for some new bit of handwork is given them. In the July issue of Wee Wisdom the little girls are taught to make some very pretty tea napkins and the little boys are told about a game board. Your kiddies will enjoy this play-work, if you will see that they receive a copy each month of Wee Wisdom magazine.

BIBLE QUOTATIONS

Occasionally our readers tell us that they are unable to find in the Bible the Scripture quotations that are used in our articles. All Bible quotations used in our articles (this does not apply to reprints) are taken from the revised version of the Bible known as the American Standard Version (A. S. V.). If quotations are used from other editions or translations of the Bible, the name of the edition or translation is given.

SILENT-70

This is the department of Unity that attends to the distribution of free literature. You who have been benefited by the study of Truth and wish to help others to see the Light are invited to join Silent-70 and take up this work. Write to us for information. We give the following testimonial:

Balangoda, Ceylon—I heartily thank you for your letter, and for the Unity pamphlets and magazines for free distribution. The more I read your literature, the more I love to read it and to apply the teachings to my daily life. May God bless you more and more, and use you to bring the whole world nearer to him. I have delivered several sermons from three of our pulpits in Ceylon, showing the Light as you reveal it. I am fully convinced that you teach as Christ Jesus wants. I wish to join Silent-70, and to correspond with a prisoner. Please enroll me as a member and send me the name of a prisoner.—*D. E. B.* (a native of Ceylon), S-70 No. EA-14.

ARE YOU GOING TO CHURCH?

"Yes, of course, I am going to church," you reply. We are glad of that. What benefit do you get from going to church? Do you find God and learn how to do his perfect works in the restoration of yourself and others to the divine likeness, likeness to God? Have you mastery over all conditions in your body and affairs?

Let us explain to you about the Church of Christ, which is not made with hands. Let us tell you where it is, the object for which it is in existence, and what it expects to accomplish. All of this is set forth in one of the lessons which is given in the

UNITY CORRESPONDENCE COURSE

A booklet showing the requirements and full information regarding this study is sent on application. Address the

CORRESPONDENCE SCHOOL DEPT.

A GOOD WORDS REMINDER BOX

The Unity Good Words Reminder Box provides a new plan to help Club members. The Good Words Reminder Box will be supplied to any Club member, and to others interested in the Good Words Club, upon request. The Box is offered as a visible disciplinarian and a monitor to Club members.

The purpose of the box: When a word is used contrary to the rules of the Good Words Club, a reminder fee consisting of any amount of money that the individual decides upon is to be dropped into the box.

The amount accumulated in the box may be used for offerings to the Good Words Club.

In homes where children are members of the Good Words Club the Box will prove helpful and interesting.

No obligation in incurred in asking for a Reminder Box; the box is offered as a simple help to aid the member in establishing a habit of using good words, and also to forward the Good Words Club work.

Application for Reminder Box:

I hereby apply for a Good Words Reminder Box. I agree to follow faithfully the instructions sent with the Reminder Box, that I may gain the full benefits that will result from the use of the Box.

Name .....

Street .....

City ..... State.....

The Good Words Club membership, which now numbers 38,000 is open to every one. Write for an application; enroll in the Good Words Club. Address, Unity Good Words Club, c/o Unity School of Christianity, 917 Tracy, Kansas City, Mo.

PUBLICATION OF MANUSCRIPTS

Friends sometimes ask us to publish their manuscripts in book or booklet edition. We cannot take work of this kind, as our publishing capacity is taxed to its fullest in bringing out the works of our staff.

WHERE UNITY PUBLICATIONS ARE SOLD

ALA, Birmingham—Mrs Moody Wray, 1109 12 Ct N
Mobile—Unity Class, 256 N Conception
CALIF, Alameda—Home of Truth, Grand and Alameda
Arcadia—Unity Class, Oak Tree Cottage, E Huntington dr
Berkeley—Home of Truth, 2738 Regent; Northbrae Truth Cen, 1037 Colusa
Cloverdale—Truth Cen
El Centro—Unity Reading Rm, First Natl Bank bldg
Escondido—Unity Study Club, Escondido hotel
Fresno—Unity Truth Cen, 925 Divisadero; Emilie Wiesenberger, 105 N Van Ness
Hayward—Unity Truth Cen, 448 Castro
Hermosa Beach—Meta Lib, 837 Hermosa
Hollywood—Unity, 5640½ Sunset blvd; Phedra McKee, 1556 Morningside ct; Unity Cen, 677 N Wilton pl
Huntington Beach—Mrs J A Wood, 207 Detroit
Lamanda Park—Unity Truth Cen, 65 S Roosevelt
Long Beach—Unity Soc, 432 Locust; Hewitt's Bkstore, 117 Pine
Los Angeles—Unity Cen, 2120 S Union; Unity Fellowship, 618 W 9th; Unity Truth Cen, 233 S Bdwy, rm 405; Home of Truth, 1975 W Wash; Unity Lib, 233 S Bdwy, rm 342; Meta Lib, 432 Music-Arts bldg; Betty Crittenden, 4312 Rosewood; Bullock's
Modesto—Unity Reading Rm, 1030 12th
Oakland—Fruitvale Truth Cen, 2021 24th; Unity Truth Cen, 1450-B Alice; Mrs R A Townsend, 376 38th; Meta Lib, Odd Fellows bldg
Osdick—Mrs D G Thomson
Palo Alto—N T Truth Cen, 565 Hamilton
Pasadena—Unity Soc, 345 W Calif; Unity Cen, 40 and 42 Oak Knoll; Brown Shop, 190 E Colo; Church of Truth, 333 Summit
Richmond—Mrs Beulah W Tiller, 146 2d
Riverside—School of Christianity, 1263 Main
Sacramento—Unity Cen, 309 Plaza bldg; Unity Study Class, 1326 P, apt C
San Diego—Unity Soc, 412 A; Home of Truth, 1515 Front; House of Blessing, 2109 2d; Meta Lib, 1023 7th; Mrs M K Simpson, 3929 University
San Francisco—Unity Temple, 251 Post, rm 412; Meta Lib, 466 Geary; Home of Truth, 1919 Sacramento; Calif Truth Cen, 68 Post; Mission Unity Cen, American hall, 20th and Capp; Truth Cen, 358 Sutter; The Emporium; Jessie J Knox, 177 11th ave
San Jose—Christian Assembly, 72 N 5th; Meta Cen, 31 Porter bldg
San Pedro—Unity Cen, 934 W 11th; Unity Truth Cen, 460 10th
Santa Barbara—Truth Cen, 17 E Carrillo, rm 39
Santa Cruz—Universal Truth Cen, 15 Alta bldg; Meta Lib, 43 Locust
Santa Monica—Unity Truth Cen, 528 Arizona
Sebastopol—Unity Truth Cen, Palmknolla, Petaluma
Stockton—George B Purinton, 45 W Park
Van Nuys—Max & Else Nopper, R 1, box 426
COLO—Colorado Springs—Unity Cen, 109½ N Tejon, rm 10
Denver—Unity Cen, 302 Community Chest bldg; College of Divine Science, 1819 E 14th; Power Pub Co, 4235 32d
Ft Collins—Gertrude H Tracy, box 349
Pueblo—Unity Truth Cen, 124 W 13th

DEL, Wilmington—Earl W Howe, 507 W 9th
D C, Takoma Park—Caroline Clark, 36 Carroll
Washington—Unity Soc, 1326 I, n w; Unity Truth Cen, 1214 U, n w; Woodward and Lothrop, 10th and 11th, F and G; Meta Lib, 1627 K, n w

FLA, Jacksonville—Unity Cen, Seneca hotel, Ocean & Duvall
Miami—Mrs Geo C Bischoff, 3328 N Miami; Pictorial Cen, 148 N E 1st
St Petersburg—Unity Cen, E 226 10th ave N
Tampa—Unity Cen, 1107 Marion; Henry C Parrott, box 581; Unity Truth Cen, 112 Hyde pk pl; Mrs O M Whitman, 1214 Santiago

GA, Waycross—Truth Cen, 1211 Burnet

IDAHO, Boise—Unity Center, 112 S 10th
Montpelier—Verna I Shupe, box 531

ILL, Centralia—Meta Lib, 200½ E Bdwy, rm 6, upstairs
Chicago—Unity Soc, 511 Capitol bldg, 159 N State; Unity Fellowship, 431 S Wabash, Auditorium, rm 45, 64 E Van Buren; Mrs F G Ritchie, 1712 Straus bldg, 310 S Mich; Life Institute, 2624 Wabash; Belle K Chapin, 1643 W Madison; Roseland Unity Study Club, 11749 Union, W Pullman; Unity Cen, 3506 S State
Chicago Heights—Unity Home of Truth, 1136 Emerald
Moline—Truth Cen, 1620½ 3d
Springfield—Lawrence Cen Constructive Thinking, 325 E Lawrence
Waukegan—Mrs C W Lindberg, 408 South

IND, Anderson—Community Service Cen, 1607 Madison; Glen M Tait, 505 Farmers Trust bldg
Fort Wayne—Unity Study Club, 1210 S Calhoun
Indianapolis—Unity Truth Cen, 1114 Odd Fellows bldg
Kokomo—Mrs Norman Simpson, 523 S Washington; Sander's Bkstore, 119 E Walnut
Marion—Boston and Big Store
Muncie—Unity Class, 1215 S Jefferson
Vincennes—C S Miller, 316 Main
Wabash—Alice M DePuy, 75 W Maple

IOWA, Cedar Rapids—Unity Cen, 1011 2d e
Des Moines—First Unity, 228 Victoria hotel; Mrs D A Gross, 713 School
Oskaloosa—Kate Caldwell, 714 E High
Sioux City—Unity Truth Cen, 409 Ross

KANS, Kansas City—School of Christianity, 1936 N 6th
Wichita—Home of Universal Love, 1855 N Market; Unity Cen, 3859 E Douglas; Mrs Sarepta de Healea, 824 S Martison

KY, Louisville—Truth Cen, 604 Shubert bldg; W K Stewart Co, 425 S 4th; Mrs Oscar E Rehm, 1006 Cherokee rd; Life Builders, Hotel Willard

LA, New Orleans—P L Brothers, sr, 1207 Constantinople; Unity Cen, 2301 St Thomas; Rev J S Wright, 2538 Orleans; Unity Society, 289 Audubon

MAINE, Saco—World Helpers, Flagg Pond rd

MASS, Boston—Truth Cen, 739 Boylston; Meta Club, 234 Boylston; Home of Truth, 111 Newbury; Old Corner Bkstore, 27 Bromfield; Adolph's School, 472 Boylston; Progressive Bkshop, 140 Longwood
Cambridge—Truth Cen, 71 Martin
Lowell—Mrs Frank W Derby, 11 Cascade

N Adams—Unity Class, 41 Blackinton
Springfield—Unity Cen, 21 Besse pl, rm 214
MICH, Battle Creek—Unity Class, 90 Highway
Detroit—Unity Cen, 3782 Woodward; G W Hurley, 1532 Maple, rear; John V Sheehan, 1550 Woodward; Book Nook, 4650 Woodward; Mrs E H Burmester, 3419 Fisher
Grand Rapids—Ida Bailey, Coit rd, North Park, r r 9, Herpolsheimer Co
Ionia—Lucia Vosper, E Main
Kalamazoo—School of Christianity, 211 W Dutton
Lansing—John Preston, 303 Seymour
Port Huron—Helen S Carpenter, 1134 Pine
MINN, Duluth—Unity Center, 501 13th E
Minneapolis—Unity Soc, 1760 Hennepin, apt 4; Unity Cen, 831 Aero bldg; Caroline D Walen, 2310 W 50th; Psychology Club, 2744 4th s; Harmonial Cen, 1607 Nicollet
St Paul—Meta Lib, 99 Garfield; Soc of Truth, 446-A Wabasha
MISS, Greenwood—R L Hataway, 807 S Main
MO, Kansas City—Unity Lib, 913 Tracy; Unity Reading Rm, 1107 Waldheim bldg; Unity Cen, 220 Jewell bldg, Armour and Troost; Bookman Lib, 1108 Grand; Emery, Bird, Thayer
Lees Summit—Unity Farm Study Class
St Joseph—Unity Cen, 225 Kirkpatrick bldg
St Louis—H H Schroeder, 3537 Crittenden; Unity Cen, Hotel Melbourne, Grand and Lindell; Truth Cen, 4030 Lindell; Mrs J C Appel, 2631 Russell
MONT, Butte—Keefe Bros, 25 Park
NEBR, Lincoln—Unity Soc, 502 Fraternity bldg
Omaha—Unity Class, 3314 Burt; Meta Lib, 280 Acquilla ct, 1615 Howard
NEV, Las Vegas—B M Bower, box 981
Yerington—Mrs C S Durand, box 67
N H, Manchester—Home of Truth, 153 Concord
N J, Atlantic City—Truth Cen, 1113 Boardwalk, suite 6
East Orange—Divine Science, 7 Triangle bldg
Elizabeth—Unity Soc, 1081 E Jersey
Hackensack—Truth Cen, 360 State
Montclair—M Elizabeth Blackmore, 303 Claremont
Newark—Unity Soc, Riviera hotel
Paterson—Unity Truth Cen, 98 Bdwy
N M, Raton—May Schleifer, 321 N 4th
N Y, Brooklyn—Unity Classes, 774 E 4th; Unity Soc, 118 Pierrepont; Unity Soc, 130 Milton; Mrs Mary A Barnard, 38 Putnam
Buffalo—Unity Soc, rm 18, mezzanine floor, Hotel Statler; League for Larger Life, 152 Elmwood; Aries Bkshop, 116 Delaware
New Rochelle—Unity Cen, 490 Main
New York—Unity Soc, 250 W 57th; Brentano's, 5th ave and 27th; Meta Bkshop, 25 W 42d; Center Pub Co, 828 7th; Divine Science Pub Co, 113 W 87th
Rochester—Unity Soc, Hotel Seneca; Scrantom's, Powers bldg
Schenectady—Unity Cen, 125 Park
Syracuse—Katherine Carter, 155 E Onondaga
Utica—Home of Truth, 5 Hobart
N D, Dickinson—Knapp's
OHIO, Akron—Unity Cen, 283 S Main

CANTON—Ralph Young, 139 Cleveland, s w
CINCINNATI—Unity Cen, Burnet house, 3d and Vine; Divine Science Lib, 9 W 4th, rm 57; New Thought Temple Lib, 1216 Mercantile Lib bldg; Universal Truth Cen, 11 W McMicken
CLEVELAND—First Church Div Science, 337 Truman bldg, 1030 Euclid; Unity Study Class, 11322 Ohlman; Christ Church, 1936 E 79th; Tucker School, 5012 Euclid; Unity Healing Cen, Carneale hall, 1220 Huron rd
COLUMBUS—Unity Truth Cen, Seneca hotel, Broad and Grand
HAMILTON—New Thought Unity Temple, 440 N D
MT VERNON—Katherine K Staunton, 15 N Mulberry
TOLEDO—Unity Cen, 435½ Superior; Tiedtke's news stand
OKLA, BOLEY—Mrs Anna C Hughes, box 44
OKLAHOMA CITY—Unity Cen, 305 Baltimore bldg
TULSA—Unity Class, 510½ S Main; A F St Clair, Densmore hotel; Mrs B M Wilson, 1204 N Elgin
OREGON, MILL CITY—Jennie Christensen, c/o Mrs A Hinkle
PARK PLACE—Clara H Rosebraugh
PORTLAND—Meta Lib, 312 Central bldg; Realization League, 727 Corbett bldg; Tansing Book Co, 380 Morrison
PA, BUTLER—Ethel C Turner, 426 N Washington
ERIE—Truth Cen, Reed house
PHILADELPHIA—Unity Cen, 236 E 13th; Chapel of Truth, 1507 Walnut; Mrs Frances M Turpin, 4240 Chestnut
PITTSBURGH—Kingdom School, 819 Wabash bldg; Grail Bkshop, 3012 Jenkins arcade, 3d flr
WILKES BARRE—Alice B Sadler, 57 Terrace
R I, PAWTUCKET—Ida M Syddal, 53 Lupine
PROVIDENCE—New Thought Cen, 72 Weybosset, rm 307
TENN, CHATTANOOGA—Mrs Mary Owens, 501 School
MEMPHIS—Unity Cen, 13 Woman's bldg
NASHVILLE—Unity Cen, 206 Maxwell house
TEX, ABILENE—Hartin's Health School, 1020 W Alexander bldg
DALLAS—Unity Truth Cen, 1012 Main; Mrs C H Garvin, 1401 N Beckley; Unity Club, 3606 Roseland; Unity Circle, 1631 Pine
EL PASO—Unity Cen, 305 E Franklin
FT WORTH—Unity Truth Cen, 505 Worth bldg
GALVESTON—Purdy's, 2217 Market
GREENVILLE—Collins Book Co, 2901 Lee
HOUSTON—Unity Meta Cen, 1 New Majestic bldg; Mrs Mattie E Ament, 1717 Congress
SAN ANTONIO—Unity Cen, 818 Maverick bldg, Houston
UTAH, SALT LAKE CITY—Gertrude Gnekow Mitchell, A-10, Kenyon hotel
VA, NORFOLK—W. M. Freeman, 317 Granby; Truth Cen, 119 Tazewell; Mrs P B Cain, 1248 W 27th
RICHMOND—Beauty Culture Cen, 628 N 7th
WASH, BELLINGHAM—Harriet E Griffin, 1415 W Holly
CHEHALIS—Alice L Ruth, 876 Folsom
SEATTLE—Unity Cen, 4030 Arcade bldg; Seattle Cen, 504 Home Savings bldg; S Louise Foulkes, 1217 7th; Raymer's Bkstore, 1330 1st; Bookmart, 622 Pike; Cen of Philosophy, 537 Waldorf hotel; Bookery; 4241 University way; Pearl Rosett Morrison, 821 E Howell
SPOKANE—Spokane Bk Co, 44th and Ray
TACOMA—Unity Home of Truth, 719 Fawcett; Raymer's Bkstore,

1317 Pacific
WIS, MILWAUKEE—First Unity Cen, 130½ Oneida, rm 6
WYO, CASPER—Unity Truth Cen, rm 5 Zuttermeister bldg
AUSTRALIA, ADELAIDE—New Thought Cen, 5 Darling bldg, Franklin
BRISBANE—Unity Truth Cen, Albert House, 2d flr
GORDON—G Malm
MELBOURNE—Anna Hudson, 145 Collins; Book Shop, 229 Collins
PERTH—Albert & Sons, 180 Murray
SYDNEY—New Thought Cen, 149 Elizabeth
B W I, PORT OF SPAIN, TRINIDAD—Winston V King, 18 St Joseph rd; Unity Cen, 8 Irving Lane
CANADA, MONTREAL—Edith Clapp, 2588 A Esplanade
MOOSE JAW, SASK—Unity Cen, Hammond bldg, N basement
SASKATOON, SASK—Unity Study Class, 314 Canada bldg
TORONTO—Unity Cen, 53 College
VANCOUVER, B C—Truth Cen, 18 Fairfield bldg
VICTORIA, B C—Unity Cen, 600 Campbell bldg
WINNIPEG, MAN—Unity Cen, 519 Winnipeg Piano bldgs, Portage
ENGLAND, BELPER, DERBY—Rev W J Robson, 20 The Fleet
LIVERPOOL—Annie Fairbank, 136 Granby, Princes Park
LONDON—L N Fowler & Co, 7 Imperial arcade, E C 4; The Rally, 28 Denmark, N E 2; Order of the Golden Age, 155 Brompton rd, S W 3
INDIA, AHMEDABAD—Raikhod, Academy of Divine Science
SCOTLAND, GLASGOW—Unity Lib, 1558 Gt Western rd

THE UNITY CONFERENCE AND THE UNITY SCHOOL

The third Annual Unity Conference will be held in Kansas City, October 4 to 17. All those who are interested in the study of Truth are invited to attend this gathering.

However, do not forget our regular school activities, which are carried on continually. Here you will find Christian metaphysics taught so simply that any one can easily understand and apply the principles. The periods between lessons offer opportunity for prayer and meditation, which are so necessary for spiritual growth.

September 1 is the psychological time for entering class work. If you are thinking of coming to Unity headquarters for study, it might be well to arrange to come near the first of September and stay until the Conference. The few weeks of study before the Conference would quicken your faculties and prepare you to enjoy more thoroughly the various lectures and instructions which will be given by leaders and teachers at the Conference. You will receive a hearty welcome at Unity headquarters.

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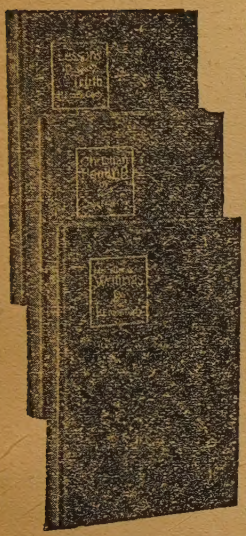

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